

# The Standard of the Lord REVEALED.

By which

He hath led and guided and preserved his people since *Adam* to this day, as is manifested through the Scriptures, and is shewed forth in this following Abstract.

AS ALSO

A clear manifestation by the Scriptures of the Recovering and Redeeming his Spiritual Seed and Body, which is his Church, out of thralldom and Captivity, which day is begun.

Then he remembered the days of old, *Moses* and his people, saying, where is he that brought them up out of the Sea with the Shepherds of his flock? where is he that put his holy Spirit within them, that led them by the right hand of *Moses* with his glorious arm, that led them through the deep as a Horse in the Wilderness that they should not stumble. *Isa. 63. 11, 12, 13.*

Neither said they where is the Lord that brought us up out of the Land of *Egypt*, and led us through the Wilderness, &c. *Jer. 2. 6.* But fear not thou O my servant *Jacob*, and be not dismayed O *Israel*, for behold I will save thee from the land of their Captivity, and *Jacob* shall return and be in rest, and at ease and none shall make them afraid, *Jer. 45. 27. Isa. 41. 13. 14.*

And I will bring again the Captivity of my people *Israel* and they shall build the waste Cities and inhabit them, and they shall plant Vinyards, and they shall drink of the Wine thereof, and shall make Gardens and eat of the fruit thereof, *Amos 9. 14.*

The Redeemer is come to *Sion*, *Jacob* doth rejoice, and *Israel* is glad. *Isa. 53. 6.*

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Given forth at Lancaster Castle 11. month 1667. By M. F.  
a Prisoner of the Lord.

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## The Epistle to the Reader.

Diligent Reader,

**I**F thou seriously consider that we are fallen into the last days and ages of the World, in which the Lord of Heaven and Earth will come and plead with his Enemies, and to recompence them according to their works, Rev. 20. 12. 2 Cor. 5. 10. Mat. 16. 27. and that the terrible day of the Lord is coming with burns as an Oven, and all his Enemies are before him as stubble, and he will call all men high and low, rich and poor to an account for their deeds done, and reward every one according to their works, whether they be good or whether they be bad: The serious consideration of these things should put thee to a stand, to search and to see how it stands between thee and the Lord. And if thou desires the knowledge of the living God and of his eternal Truth, and desires to know the dealings of the Lord with his people, and his seed here upon the earth, since he made man and created him, and gave him a being upon the earth, look into this following Extract which is taken out of the Scriptures, and thou mayst thereby see how the Lord hath led his seed and people from the beginning of

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the World until this present day: As also his tender care and love that he hath exercised unto them all along as thou thy self will judge in the reading of this Treatise through, which will be for thy own advantage, and the building of thee up in the knowledge of the Lord and his Truth, and also in the knowledge of the Scriptures, which too many are and have been ignorant of, and therefore have they dyed in their sins, according as Christ saith, if you do not believe that I am he ye shall dye in your sins, Joh. 8. 24. And none do believe that Jesus is Christ, but who believes in his light and in his holy Spirit; for that is the unction of the holy one, the anointing which is the Christ, which is the truth and is no lie, and which leads into all truth, which Christ Jesus promised he would send when he went to his Father, in John 16. It is expedient for you, saith he, that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you: howbeit when the Spirit of truth is come he shall guide you into all truth, for he shall not speak of himself, but he shall receive of mine and shew it unto you, all things that the Father hath are mine, therefore I said unto you he shall take of mine

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mine and shew it unto you: that mayst read of this at large in this Chapter. So this is the very life of our knowledge of the truth to wint the light of the Lord Jesus Christ which is in thy heart, and his Spirit that he hath put in thy inward parts, and with that eye read this following Treatise in sobriety, gentleness, and meeknesse of Spirit, without partiality or prejudice, and thereby thou mayst gain knowledge and understanding into the truth of God, and also into the Scriptures which it may be thou didst not know before. Thou mayst also read in this following Book of the Redemption and bringing back of the Captivity of the Church of Christ, whose day of redemption and deliverance comes as is shewed therein by the Scriptures: and so as I said before being the time is short, and the Lord cometh as a thief in the night, and the servant knoweth not at what hour his Lord cometh: Therefore Christ saith it is good for you to be ready, for in such an hour as you think not of the Son of man cometh, blessed is the Servant whom the Lord when he cometh findeth watching; watch therefore for you know not at what hour the Lord cometh, Mat. 24. so in this time and day all people had need to be found watching, lest they say

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peace when sudden destruction cometh upon them.  
So in love to the Souls of all people upon the  
whole earth is this written, and that it might be  
of advantage to all people is the end of the writing  
of this following book.

And the Lord that hath opened and moved by  
the power of his holy Spirit in writing of it, make  
it also effectual and of use and service for the sal-  
vation of the Souls of all the Readers of it.

M. F.

Genesis.

## Genesis.

**I**N the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God, all things were made by him and without him was not any thing made that was made. *Job. 1.* This is the testimony and the record of *John* the beloved Disciple that leaned on Jesus breast, this agreeing with the first of *Genesis*; In the beginning God created the heaven and the earth, and the earth was void, and without form, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters, and God said let there be light and there was light. *1 Job. 5. 7.* So here is the record which is in heaven, God, the Spirit, and the Word that was in the beginning with God, by which all things were made and created, the Heavens and the Earth, the Sea, and the firmament, and all things that are therein, and every living creature that moveth in the Sea, and upon the Earth were created by the word of God, and God saw every thing that he had made, and behold it was very good; and God said let us make man in our own likeness, and let them have dominion, so God created man in his own image, in the image of God created he him, male and female created he them.

To this agrees *Mat. 19. 4.* where Christ saith, have you not read, he that made them in the beginning made them male and female? *se* added to male signifies to encrease, to multiply or bring forth. So here is all the distinction that the word that was in the beginning made between them, God called them male and female: the same *John* as bears witness of the word that was in the beginning with God, also bears witness that the word was made flesh, *Job. 1. 14.* and dwelt among us, and we beheld his glory as the glory of the only begotten Son of the Father, which is Christ in the male and female, this is the true image

image of God full of grace and truth, according as the Apostle saith in the *Ephes.* 4. 24. *Eph.* 2. 10. And that you put on the new man which after God is created in righteousness and true holiness; and this word stood in the decree and election of God, until it was made flesh, his Son manifested in the flesh, which makes and creates the image of God in the male and in the female, in righteousness and true holiness in the male and female; *Gal.* 3. 28. The males were to be the Lords; *Exod.* 13. 13. 15. 16. *Lev.* 1. 3. They were to offer a male without blemish, *Mal.* 1. 14. they were cursed that had a male in their flock and offered unto the Lord a corrupt thing; and again *Exod.* 13. 2. and *Numbers* 18. 15. According to this Law of *Moses Joseph* and *Mary* observed the command of God, and circumcised *Jesus* on the eighth day, as it is written in the Law of the Lord, every male that openeth the womb shall be called holy to the Lord, *Luk.* 2. 21. 23. here is the true and living image which God has created in the male and female; but here lies the mystery, God manifested in the flesh, which is yet hid to the most of men, that lies in the fall; but perfectly known to those that are in the resurrection and redemption. Howbeit on the sixth day the Lord formed man of the dust of the ground and breathed into his nostrils the breath of life, and the man became a living Soul. And the Lord God planted a Garden Eastward in *Eden*, and the Lord God took the man and put him in the Garden of *Eden* to dress it and to keep it ver. 15. and the Lord God said it is not good for man to be alone, I will make him an help meet for him; and the Lord God caused a deep sleep to fall upon *Adam*, and he slept, and he took one of his ribs and closed up the flesh thereof, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man; and *Adam* said this is now bone of my bone and flesh of my flesh she shall be called woman, because she was taken out of man. So *Adam* gave names to all the creatures, for God brought every beast of the field, and every fowl of the air unto *Adam*, that he might give names unto them, and so he brought the woman unto *Adam*, and he called her woman, because she was taken out of man.

Now



Now the Serpent being more subtile than any beast of the field which God had made, he began to exercise his subtility, and to lay his temptations and snares unto the innocent and weak, and so began with the woman which was but a part of man; and in the first place told her a lie to entice her to break the command of the Lord God, which the Lord God strictly commanded the man that he should not eat of it, for in the day that thou eatest thou shalt surely die saith the Lord: saith the Serpent, hath the Lord God said that ye may not eat of every tree in the Garden? the woman said unto the Serpent, we may eat of the trees of the Garden, but of the fruit of the tree that is in the midst of the Garden, God hath said, ye shall not eat, neither shall ye touch it lest ye die; the Serpent said, ye shall not surely die. Here was the lyar, and so Christ saith of him, *Job. 8. 44.* ye are of the Father the Devil, and the lust of your Father ye will do, he was a Murderer from the beginning; and abode not in the truth because there is no truth in him, when he speaketh a lie he speaketh of his own, for he is a lyar and the Father of it. *Job. 3. 8.* he that committeth sin is of the Devil, for the Devil sinned from the beginning; so this was he that did encounter with weak and innocent woman, and when he led out her eyes to look upon the tree, she saw it was good and pleasant to the eye, and a tree to be desired to make one wise, and she took of the fruit thereof to eat, and gave also unto her Husband and he did eat with her: And so here they both came into the disobedience and fell from the command of God, lending their ears, their minds, and their eyes to the temptation of the Devil, fell from righteousness, fell from innocency and holiness, and so became transgressors against God and breakers of his commands. And so the Devil was the Original and beginning of this sin and transgression, and they heartening unto his temptation, and answering unto his desires, and joining with him in it, came under the curse and so was driven out from the presence of God, and so dread and fear took hold on them, that when they heard the voice of God they hid themselves from his presence among the trees of the Garden, and when the Lord called unto *Adam*, he heard his voice and was afraid because



Because he was baked; the Lord said, who told thee thou wast naked? hast thou eaten of the tree whereof I told thee thou shouldst not eat? the man said, the woman thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord said unto the woman, what is this that thou hast done? and the woman said the Serpent beguiled me and I did eat: and the Lord said unto the Serpent because thou hast done this, thou art cursed above all cattel, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, *Gen. 3. 14.*

This is the Serpents portion, and the decree of God upon him for evermore, and all that are of his Spirit, that hearken to his temptations, who disobey the command of the living God, and transgress against him, he that commits sin is of the Devil *1 Joh. 3.* And the Lord said I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, (mark, that the womans seed shall bruise the Serpents head, the Lord hath said it) and thou shalt bruise his heel, *Gen. 3. 15.* and this hath been and is fulfilled, the heel of the precious seed hath been bruised ever since the day that Adam fell, the Lamb hath been slain from the foundation of the world, *Rev. 13. 8.*

The descending part of the Lamb hath been bruised and slain since the world had a foundation in the heart of man, for the Devil got into Eves heart, and Adams heart by his temptation, when they obeyed the voice of the Serpent (and disobeyed his voice that made them) he told them they should be as Gods, but he became the God of that world of sin and of transgression; and this world is set in the hearts of all men in the fall, that they cannot find the beginning or the end of the work of God, *Eccl. 3. 11.* And the God of this world hath blinded the minds of all them which believe not *2 Cor. 4. 4.* through the disobedience that did enter into their hearts: and so their foolish hearts were darkened, and he, the Prince of darkness, hath ruled ever since this world had a foundation in the heart of man, and to this very day doth rule in the children of disobedience, *Eph. 2. 5, 6.* And from this part of the Lamb, that descending part that God bath

hath placed in mans heart, hath been and is slain in all the children of disobedience, who are not risen with Christ unto righteousness and true holiness. Now he that ascended, saith the Apostle, is the same that descended first into the nethermost parts of the earth (and he that descended is the same also that ascended far above all heavens, that he might fill all things, *Eph. 4.8.9.*) So there hath he suffered and been oppressed as a *Cain* hath been with sheaves, and born the iniquities of all above 6000 years. But the Lord of his infinite mercy and love reserved a remedy and redemption at that very instant, who decreed and said that the precious seed of the woman should bruise the Serpents head and break his power: And so as it is already manifested and fulfilled, the Word which the Lord spake that he should bruise his heel; so, as certainly and assuredly as the word of the Lord endureth for ever, and that not one jot or tittle of it shall fail (ill all be fulfilled; so certainly will he fulfill this part also that the seed of the Woman shall bruise the Serpents head and break his power; and to this purpose hath he redoubled his promise again and again as we shall shew more fully hereafter: And so *Adam* and *Eve* stood under the sentence that the Lord pronounced upon them; unto woman that he would greatly multiply her sorrow in her conception, and in bringing forth Children: And unto *Adam* he said cursed is the ground for thy sake, in sorrow shalt thou eat of it all thy days; so in this miserable state they continued, and in this darkness, transgression, and disobedience. *Adam* knew his Wife and she brought forth a Son; and called his name *Cain*, and *Adam* called his wife *Eve*, because she was the mother of all living: and this *Cain* was the fruits of the Spirit of the Devil who was a lyar and a murderer. And again he bare his brother *Abel*, and *Cain* was a tiller of the ground, but *Abel* was a keeper of Sheep; and in process of time it came to pass, that *Cain* brought of the fruit of the ground an offering unto the Lord, and *Abel* he also brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto *Abel* and his offering (for the Apostle saith *Heb. 11. 4.* by faith *Abel* offered unto God) but unto *Cain* and his offering he had no respect:

And *Cain* was wroth, and his countenance fell; and the Lord said unto *Cain*, why art thou wroth? and why is thy countenance fallen? if thou dost well shalt thou not be accepted? if thou dost not well sin lyeth at thy door; And unto thee shall be his desire, and thou shalt rule over him, *Gen. 4. 7.*

But the Apostle saith, that *Abel* offered a more excellent offering than *Cain*, by which he obtained a witness that he was righteous, God testifying of his gifts, and by faith he being dead yet his blood speaketh; *Heb. 11. 4.* and also *Cain* manifested what seed he sprang from, unto which God said, I will put enmity between thee and the woman, and between thy seed and her seed, which seed was a liar and a murderer from the beginning; and *Cain* talked with his brother, and it came to pass that when they were in the field, that *Cain* rose up against *Abel* his brother and slew him: and wherefore slew he him? because his own works were evil and his brother's righteous: *1 Joh. 3. 12.* And this *Cain's* Spirit hath remained amongst men to this very day, for he slew his brother about offering unto God, and the worship of God; and so this *Cain's* spirit hath been slaying, and killing, and persecuting ever since, (about Offerings, and Sacrifices, and Worships) righteous *Abel*, and that spirit which God accepts hath been persecuted and slain, and is to this day. But God will fulfill the words of Christ upon them; *Mat. 23. 35.* that upon you might come all the righteous blood shed upon the earth, from the blood of righteous *Abel*; but the Lord knew when *Abel* was slain, and he knows, and sees, and hath seen all the righteous blood that hath been shed since *Abel*; and the Lord said unto *Cain*, what hast thou done? the voice of thy brother's blood hath cryed to me from the ground, and now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand, *Gen. 4. 10, 11.* And under this curse all *Cain's* spirit and offspring remains, a fugitive and vagabond from the Lord; for *Cain* went out from the presence of the Lord, and dwelt in the Land of *Nod*, *ver. 16.* And *Adam* knew *Eve* his Wife again, and she bare a son and called his name *Seth*, for God (saith she) hath appointed me another Son instead of *Abel* whom *Cain* slew: So here

here is another Son brought forth of *Abel's* seed which the Lord accepted, and to which the promise of the Lord remained; and to *Seth*, to him also there was born a Son, and he called his name *Evas*, then began men to call upon the name of the Lord: here was the right seed again, which set up the worship of God, as you may read in the fifth of *Genesis* the Generations of them that worshipped God in that day from *Adam*, some of which the Apostle bears witness of in *Heb. 11. 5.*

By Faith *Enoch* was translated that he should not see death, and was not found because God had translated *Enoch* him, for before his translating he had this testimony that he pleased God. By faith *Noah* being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by Faith, *ver. 7.* So here the Lord had a Church then upon the earth, that worshipped, and served, and feared, and walked with the Lord, and dyed in the faith, as the Apostle bears witness of in *Heb. 11.* and may be read at large in *Gen. 5.* which was of that seed which God accepted.

And *Lamech* lived 182 years and begat a Son, and he called his name *Noah*, saying, this shall comfort us concerning the work and toil of our hands, because of the ground which the Lord hath cursed, *Gen. 5. 28.*

Here *Lamech* was a Prophet concerning his Son *Noah*, which the Apostle witnesses to be a Preacher of Righteousness, *2 Pet. 2. 5.* And *Noah* was 500 years old and begat *Shem*, *Ham*, and *Japheth*; for it came to pass when men began to multiply upon the face of the earth, and daughters were born unto them, and the Sons of God saw the daughters of men were fair, and they took them Wives of all which they chose, *Gen. 6. 2.*

And so here again, the earth was corrupted, and here they fell again into transgression, and the Lords Spirit was grieved, and the Lord said my Spirit shall not always strive with man for he is but flesh, yet his daies shall be 120 years, and God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was evil, and that

continually; and it repented the Lord that he had made man upon the earth, and it grieved him at his heart; and the Lord said I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air, for it repenteth me that I have made them. But *Noah* found grace in the eyes of the Lord, *Noah* was a just man and perfect in his Generation, and *Noah* walked with God, and the earth was corrupt before God, and the earth was filled with violence; and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way: and God said unto *Noah*, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth, make thee an Ark of *Gopher* wood, &c. So *Noah* being a perfect and just man obeyed the Lord, and set about the work, for he had the Lords word and promise, Gen. 9. 18. with thee I will establish my Covenant, and thou shalt come into the Ark, thou and thy Sons and thy Wife, and thy Sons Wives with thee: So *Noah* laboured in the work and Commandment of the Lord, and preached amongst them, after the Lord complained of the wickedness of men, a hundred years before the flood; in which time the long suffering of God waited while the Ark was preparing, so that there was but eight persons saved 1 *Pet.* 3. 20. And *Noah* took of every living thing of all flesh, two of every sort, and brought into the Ark to him, to keep them alive, according as the Lord commanded him, male and female of every sort, and of the fowls after their sort, and the cattel after their kind, and of every creeping thing after his kind, two shall come unto thee of every sort to keep them alive, and take unto thee of all food that is eaten, and it shall be meat for thee and them, thus did *Noah* according to all that God commanded him.

The Lord God said unto *Noah*, come thou and all thy house into the Ark, for thee have I seen righteous in this Generation, and of every clean beast take with thee by sevens, males, and females, for yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made, will I destroy from the face of the earth.

And *Noah* did according to all that the Lord commanded him, and

and *Noah* was 600 years old, when the floods of the Waters were upon the earth; and *Noah* went in, and his Sons, and his Wife, and his Sons Wives with him into the Ark; and here was his Father *Lamech's* Prophecy fulfilled, *Gen. 5. 29.* who saw the curse upon the ground, which by reason of sin and wickedness the Lord cursed: he saw this before it came, even when he named his Son *Noah*, saying this same shall comfort us, and so he did, for through his faithfulness unto the Lord in this wicked Generation, the Lord had respect unto him who was a just and perfect man, preserved him and his house even in that great deluge, that they might be a seed unto the Lord God; and so here it is proved that the Lord had a Church upon the earth, that served the Lord, and walked with him even before the flood, as the Apostle bears witness, *Jude 14.* *Enoch* also, the seventh from *Adam*, prophesied of these, saying, behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly amongst them, here *Enoch* prophesies of the eternal truth that was to be revealed. And *Peter* saith, God spared not the old world, but saved *Noah* the eight person a Preacher of righteousness, by which he went and preached to the Spirits in Prison, when once the long suffering of God waited in the days of *Noah* while the Ark was prepared, wherein saw, that is, eight souls were saved, *1 Pet. 3. 19, 20.* So brought in the flood upon the world of ungodly, *1 Pet. 2. 1.* So he saved a seed for himself of those that worshipped and served him; but these were not of *Cain's* stock, that slew his brother *Abel*, but these were of that seed which *Cain* persecuted, and whose blood cried to the Lord for justice against the murderer, which seed hath suffered ever since by that murdering, persecuting spirit, and that was *Cain's* stock that corrupted the earth, and filled it full of violence, by which they grieved the Lord at the very heart, as *Jude* saith in the 10. ver. But these speak evil of dignities which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves, we unto them for they have gone in the way of *Cain*: So *Cain's* spirit is always full of wrath, envy, murder, and bloodshed: and so this fulfils the word of the Lord unto the Serpent, when he said, I will put enmity:



enmity between thee and the woman, and between thy seed and her seed; and so upon this seed and world of ungodly men the Lord brought the flood, and overflowed the whole world because of their wickedness, so that all flesh dyed, and every living substance was destroyed, *Noah* only remained alive and they that were with him in the Ark. And the waters prevailed upon the earth 150 days, and in the second Month, on the 27. day of the month the earth was dried, and God spake unto *Noah* saying, Go forth of the Ark thou and thy Wife, and thy Sons and thy Sons Wives with thee, and bring forth with thee every living thing that is with thee, &c. and *Noah* went forth and every living thing that was with him after his kind went forth out of the Ark.

And *Noah* builded an Altar unto the Lord, and took of every clean beast, and of every clean fowl and offered burnt-offerings on the Altar, and the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the earth any more for mans sake, for the imaginations of his heart are evil from his youth, neither will I again smite any more every thing living as I have done; while the earth remaineth, seed time and harvest, cold and heat, Summer and Winter, day and night shall not cease, *Gen.* 8. 20, 21, 22.

And God blessed *Noah* and his Sons, and said unto them be fruitful and multiply and replenish the earth, and the fear of them and the dread of them shall be upon every beast of the earth, and upon every fowl of the air, the power of all living, the living creatures, the Lord delivered into the hands of *Noah* and his Sons, and the Lord said every thing that liveth shall be meat for you, even as the green Herb, I have given you all things; but flesh with the life thereof which is the blood thereof you shall not eat. And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man, and at the hand of every mans brother will I require the life of man, *Gen.* 9. 4, 5.

So here the Lord warned them before hand, not to kill one another, as *Cain* had done his brother, no nor the beasts to kill them,



them, while so shed his blood, by man shall his blood be shed, for in the image of God made he man *ver. 20.* And to Noah and to his Sons, he said, be fruitful and multiply, and bring forth abundance in the earth, and multiply therein; and behold I will establish my Covenant with you, and with your seed after you, neither shall all flesh be cut off any more; neither shall there any more be a flood to destroy the earth; and God said, this is a token of the Covenant that I will make between me and you, I do set my Bow in the Cloud, and it shall be seen in the Cloud, and I will remember my Covenant, and I will look upon it, that I may remember the everlasting Covenant between me and every living Creature of all flesh upon the earth. And the Sons of Noah that went forth of the Ark were *Shem, Ham, and Japhet*; Ham is the Father of *Canaan*, these are the three Sons of Noah, and of them was the whole earth spread.

And Noah began to be a Husbandman, and he planted a Vineyard and drank of the Wine, and was drunk; and he was uncovered within his Tent; and Ham the Father of *Canaan* saw the nakedness of his Father, and told his two Brethren without, and *Shem* and *Japhet* took a Garment and laid it upon both their shoulders and went backward and covered the nakedness of their Father, and their Faces were backward; and they saw not their Fathers nakedness, *ver. 23.*

So this cursed *Ham* he could look upon his Fathers nakedness and lay it open to his Brethren, but his Brethren covered his nakedness and could not look upon him. And Noah when he awoke from his Wine he knew what his younger Son *Ham* had done unto him; and he said, cursed be *Canaan* a servant of servants shall he be unto his brethren; and he said, blessed be the Lord God of *Shem*; and *Canaan* shall be his servant; and God shall enlarge *Japhet*, and he shall dwell in the Tents of *Shem*; and *Canaan* shall be his servant. Here Noah had the Inspiration of the Almighty, and was a true Prophet concerning his three Sons, and they which he blessed is blessed, and he whom he cursed is cursed, and according to his Prophecy the Lord hath enlarged *Japhet*, for of *Japhet's* stock is the Isles of the Gentiles as you may read Chap. 10. *ver. 5.*

And of *Ham's* stock came down the Father of all the faith-  
ful, to whom the promise of the Lord is, and Christ Jesus the seed  
of the promise is not only given a Covenant unto *Abraham* and  
his seed the Jews, but he is also given a light to the Gentiles; that  
he may be Gods salvation to the end of the earth. And so here  
in *Abrahams* Prophecies is upon *Shim* and *Japhet*; that as they  
joined together in covering their Father's nakedness, so Christ  
Jesus the everlasting Covenant hath joined them together in one,  
and will be their salvation to the ends of the earth: and so *Japhet*  
dwells in the Tents of *Shem* in Gods Covenant of light:  
And so *Ham's* stock is of the cursed seed, he begat *Cush*, and  
*Cush* begat *Nimrod*; and he was a mighty hunter, and a great  
man in the earth; and the beginning of his Kingdom was *Babel*  
in the Land of *Shinar*, as ye may read in *Gen. 10.*

The whole earth at that time was of one Language, and this  
*Nimrod* begins to build a City in the plain of *Shinar*, and this  
*Ham's* stock and *Nimrod's* stock they would go make brick, and  
they would go build a City and a Tower whose top may reach to  
Heaven; lest we be scattered upon the face of the earth, say they;  
and the Lord God came down to see the City which the Children  
of men builded; and the Lord said let us go down and confound  
their language, that they may not understand one anothers  
speech; so the Lord scattered them abroad from thence upon the  
face of the earth, and they left off to build the City, therefore is the  
name of it called *Babel*, because that there the Lord did confound  
the Language of all the earth: and the cause of this was the pride  
of cursed *Ham's* stock; and *Nimrod* that would be so great that  
he would build a Tower to Heaven, that he might not be scat-  
tered, but his Kingdom is *Babel*, and from thence they were all  
scattered, and this was the beginning of many Languages; even a  
curse from God upon *Ham's* stock; for before the earth was all  
of one Language, for *Ham's* stock is of the cursed seed, and for  
their sakes the Language was confounded, and they scattered  
over the earth. Now the Generations of *Shem* you may read of  
in *Gen. 11. 10. to the end.* And *Tush* lived 70 years and begat *Abram*, *Nabor*, and *Ha-*  
*nah*.

10. *Gen. 12.* and *Haran* began to die, and *Haran* died before his Father *Terah* in the Land of his Natives. *Har* of the *Canaanites*: and *Abram* and *Nahor* took them *Wives*: the name of *Abram's* Wife was *Sarai*, and the name of *Nahor's* Wife was *Milchah*, and *Terah* took *Abram* his Son, and *Lot* the Son of *Haran* his Son's Son, and *Sarai* his daughter in-law, his Son *Abram's* Wife, and they went forth with him into *Ur* of the *Chaldees*, to go into the Land of *Canaan*. *Gen. 11. 31.* And the Lord said unto *Abram* get thee out of thy Country and from thy kindred, and from thy Father's house, into a Land that I will shew thee, and I will make of thee a great Nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the Families of the earth be blessed.

So *Abram* departed as the Lord had spoken to him, and *Abram* took *Sarai* his Wife, and *Lot* his Brother's Son, and all their substance that they had gathered, and the Souls that they had got in *Haran*, and they went forth to go into the Land of *Canaan*, and into the Land of *Canaan* they came: and *Abram* passed through the Land to *Shechem*, unto the plain of *Morab*, and the *Canaanite* was then in the Land: this *Canaanite* was of *Ham's* Stock and seed, which afterward the Lord drove out to bring in his own seed of his Promise.

And the Lord appeared unto *Abram*, and said, unto thy seed will I give this Land: and there *Abram* built an Altar unto the Lord who appeared unto him there in the Land, though the *Canaanite* was there; and *Abram* removed from thence unto a mountain on the east of *Shebil*, and pitched his Tent, and there he builded an Altar unto the Lord, and called upon the name of the Lord.

And sojourned towards the South, and there was a grievous Famine in the Land, and *Abram* and his Wife, and *Lot* went down into *Egypt* to sojourn there, because the Famine was great, and there they layed in *Egypt* till they were grown very rich in Cattel, in Silver, and in Gold. And *Abram* came back again out of *Egypt*, and his Wife, and *Lot* and all that they had, and he

went on his journey from the South even to Beth-El unto the place where his Tent had been in the beginning, and unto the plain of the Aïlon which he had made when first there *Abram* called on the name of the Lord, even in the Land which the Lord had given unto him; he came back unto it from Egypt, he and his Wife, and *Lot*, and all their substance and Cattel, but then *Sodom* and *Gomorrha* could not agree; and *Abram* desired that there might be peace between *Lot* and him because they were brethren; and *Abram* said, the whole Land is before thee, separate thy self from me, and take the one hand; and I will take the other; and *Lot* chose the plain of Jordan because it was well watered; and as for the Garden of the Loath, and *Abram* dwelt in the land of *Canaan*; and *Lot* dwelt in the Cities of the plain, and pitched his Tent towards *Sodom*; but the men of *Sodom* were wicked, and sinned before the Lord exceedingly, for they were of *Ham's* stock, and of that cursed seed; for he was the Father of *Canaan*; and the Lord said unto *Abram*, after that *Lot* was separated from him, lift up now thine eye, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward, for all the Land which thou seest to thee will I give, and to thy seed for ever; and I will make thy seed as the dust of the earth, so that if thou canst number the dust of the earth then shall thy seed be numbered.

And *Abram* removed his Tent, and came and dwelt in the plain of *Mamre*, which is in *Hebron*, and builded there an Altar unto the Lord, and called upon the name of the Lord: Then there was a great battle fought about *Sodom* and *Gomorrha*, four Kings against five made War, and they took *Lot*, *Abram's* brother's Son, a Prisoner, and all his goods: And when *Abram* heard they had taken his Brother's Son captive, he armed his servants that were born in his house, and pursued them into *Dan*, and pursued them unto *Hebath*, and he brought back all the Goods; and he also brought again his brother *Lot*.

And when *Abram* returned back from the slaughter of the Kings, *Melchisedec* King of *Salem* brought forth bread and Wine, and he was the Priest of the most high God, and he blessed him

and

and said, blessed be *Abraham* of the most high God, possessor of Heaven and earth, and blessed be the most high God which hath delivered thine enemies into thine hands; and *Abraham* gave him Tythes of all.

Now the Scripture saith, that Christ the everlasting high Priest, is after the Order of *Melchisedec*; *Psal. 110. 4* David saith the Lord hath sworn and will not repent, thou art a Priest for ever after the Order of *Melchisedec*; and the Apostle saith, *Heb. 6. 20*, whither the forerunner is entered, even Jesus made an high Priest for ever after the Order of *Melchisedec*, this cannot be of mortal man; nor according to mans Order, that Christ Jesus is made a Priest after: the Apostle saith, this *Melchisedec* King of *Salem*, Priest of the most high God, who met *Abraham* returning from the slaughter of the Kings and blessed him, to whom *Abraham* also gave a tenth part of all. The Apostle gives the signification of his name; first, being by interpretation King of Peace, secondly, after that King of *Salem*, which is King of peace without Father, without Mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a Priest continually.

This is the interpretation the Apostle gives of him, now consider, saith the Apostle, how great he is unto whom the Patriarch *Abraham* gave the tenth: Now they that are of the Sons of *Levi*, who receive the Office of Priesthood, have a commandment to take Tythes according to the Law, but he whose descent is not counted from them, received Tythes of *Abraham*, and blessed him that had the promise, and without all consideration he is blessed of the better; for if he had not been above *Abraham* he could not have blessed him, for he so men should say, such the Apostle, receive Tythes, but these he received them of whom it is witnessed that he liveth, *Heb. 7. 8*.

What will it advantage the Priests of this age, when they cannot prove by the Levitical Law Tythes to be lawful in these days; because they profess themselves to be Ministers of the Gospel, and their Order should be Gospel Order; and they bring *Melchisedec*, that he took Tythes, and they bring *Abraham* who

is the fact that God hath blessed, they had the promise of God  
 unto him, that said they, and they themselves are ordain, sinful  
 men that takes the Tythes, and people that are laden with sin  
 and iniquity pays the Tythes, what example have those from  
*Melchisedec's* Order? after whose Order Christ Jesus the ex-  
 celling high Priest is made; for thus that rock Tythes, paid  
 Tythes in *Abraham* unto *Melchisedec*: for he was in the love of  
 his Father when *Abraham* met him; if there were perfection in  
 the *Levitical* Priesthood which is after the Order of *Aaron*, what  
 needed there another Priest after the Order of *Melchisedec*, for it  
 is evident that our Lord sprang out of *Judah*, it is also evident,  
 that after the Order of *Melchisedec* there ariseth another Priest  
 who is made not after the Law of a carnal commandment, but  
 after the power of an endless life; for being that the Priesthood  
 is changed, there must of necessity be a change of the Law,  
*Heb. 7.* for he testifieth, that art a Priest for ever after the Order  
 of *Melchisedec*, which Order is not of a carnal commandment,  
 neither is this Priest a mortal man subject to fall and infirmities.  
 Now touch he said concerning this *Melchisedec* which met *Abra-  
 ham* and blessed him, but the Apostle is very large in the demon-  
 stration of him, for he saith, *Heb. 7. 11.* that he had many things  
 to say of him hard to be uttered, because they were dull of hear-  
 ing.

After these things the word of the Lord came to *Abraham* in a  
 Vision, saying, Fear not *Abraham* I am thy shield, and thy exceed-  
 ing great reward: and *Abraham* said, Lord God what wilt thou  
 give me seeing I go childless, and one that is born in mine house  
 will be mine heir: the Lord said, this shall not be thine heir, but  
 that that comes out of thine own bowels shall be thine heir: and  
 the Lord said, look up towards Heaven, and tell the Stars if thou  
 beest able to number them, and he said so shall thy seed be; and  
*Abraham* believed, and it was accounted to him for righteousness.  
 And when *Abraham* was 99 years old the Lord appeared unto  
 him, and said, walk before me and be thou perfect, and my Co-  
 venant shall be with thee, and thou shalt be the Father of many  
 Nations,



Nations, and thy name shall be called no more *Abiam*, but *Abraham* shall be thy name; a Father of many Nations have I made thee, and as for *Sarah* thy Wife thou shalt not call her name *Sarai*, but *Sarah* shall her name be, and I will bless her, and she shall be the Mother of Nations: then *Abraham* fell upon his face and laughed, and said in his heart, shall a child be born unto him that is 106 years old, and shall *Sarah* that is ninety years old bear, and *Abraham* said unto God, Oh that *Ismael* might live before the Lord; and God said, *Sarah* thy Wife shall bear thee a Son indeed, and thou shalt call his name *Isaac*, and I will establish my Covenant with him for an everlasting Covenant, and with his seed after him: and as for *Ismael* I have heard thee; behold I have blessed him, but my Covenant will I establish with *Isaac* which *Sarah* shall bear unto thee at this set time in the next year.

And according to this the Lord sent his Angels unto *Abraham* and *Sarah* to confirm unto them that at the time appointed she should bring forth a child: and the Lord said unto *Abraham*, wherefore did *Sarah* laugh? saying, shall I have a child? is any thing too hard for the Lord? at the time appointed will I return unto thee according to the time of life, and *Sarah* shall have a Son: so at the same time, the Lord discovered unto *Abraham* what he intended against *Sodom*.

And the men turned their faces towards *Sodom*, and *Abraham* set them on their way: and the Lord said, shall I hide from *Abraham* the thing that I do? seeing that *Abraham* shall be surely great and a mighty Nation, and all the Nations of the earth shall be blessed in him, for I know that he will command his Children and his Household after him, and they shall keep the way of the Lord, and do Justice and Judgment, that the Lord may bring upon *Abraham* that which he hath spoken of him: And the Lord said, because of the cry of *Sodom* and *Gomorrah* is great, and because their sins are very grievous, I will go down now and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know, and the men turned their faces from thence, and went towards *Sodom*:  
but



but *Abraham* stood before the Lord, and drew near and prayed unto the Lord for the righteous in *Sodom*, and the Lord heard him, as you may read *Gen. 18.*

And the two Angels came into *Lot's* house, and *Lot* received them kindly, and so he and all his house were preserved; the men said unto *Lot*, hast thou any here besides thy Son-in-law, and thy Son and thy Daughters, and whatever thou hast in the City, bring it out, for we will destroy this place, because that the cry of it is waxen great before the Lord, and the Lord hath sent us to destroy it. So the Lord rained upon *Sodom* and *Gomorrah* brimstone and fire out of Heaven from the Lord, but just *Lot* was preserved in the little City called *Zor*, and was permitted to escape thither that his Soul might live, he, his Son, and his Daughters, and all the Cities round about were destroyed, all the Cities of the plain.

And God remembred *Abraham* and sent *Lot* out of the midst of the overthrow, where *Lot* dwelt in the plain. And *Abraham* got up early in the morning, and he looked towards *Sodom* and *Gomorrah*, and the smoke of the Country rose up as the smoke of a Furnace, *Gen. 19: 28.*

And the Lord visited *Sarah* as he had said, for *Sarah* conceived and bare *Abraham* a Son in his old age, and *Abraham* called the name of his Son that was born unto him *Isaac*, and he circumcised him the eighth day as God had commanded him, and *Abraham* was a hundred years old when his Son *Isaac* was born.

And it came to pass after these things that God called *Abraham* and said unto him, take now thy Son, thine only Son whom thou lovest, and get thee into the Land of *Moriah*, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

And *Abraham* rose up early in the morning, and saddled his Ass, and took two of the young men with him, and *Isaac* his Son, and clave the wood for a burnt-offering, then on the third day *Abraham* lifted up his eyes and saw the place afar off, and *Abraham* said unto the young men, abide you here with the Ass,

and

and I and the Lad will go yonder and worship, and come again unto you. And *Abraham* took the wood of the burnt-offering, and laid it upon *Isaac* his Son, and he took fire in his hand, and a knife, and they went both of them together: And *Isaac* spake unto *Abraham* his Father, and said, my Father, and he said here am I my Son, and he said here is the fire and the wood, but where is the Lamb for a burnt-offering? and he answered, my Son the Lord will provide one: So they went both of them together, and they came to the place which God had told him of: and *Abraham* built an Altar, and laid the wood in order, and bound *Isaac* his Son, and laid him upon the wood; and *Abraham* stretched forth his hand and took the knife to slay his Son, and the Angel of the Lord called unto him out of Heaven, and said, *Abraham*, *Abraham*? and he said, here am I, and he said, lay not thine hand upon the Lad, neither do thou any thing unto him, for now I know thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me; and *Abraham* lifted up his eyes and looked, and behold behind him a Ram caught in a thicket by his horns; and *Abraham* went and took the Ram and offered him up for a burnt-offering instead of his Son, and *Abraham* called the name of that place *Jehovah-jireh*, as it is in this day in the mount of the Lord it shall be seen. And the Angel of the Lord called unto *Abraham* the second time, and said, by my self I have sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy Son, thine only Son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of Heaven, and as the sand upon the sea shore, and thy seed shall possess the Gates of thine enemies, and in thy seed shall all the Nations of the earth be blessed, because thou hast obeyed my voice, *Heb. 6. 23, 34*. So *Abraham* and his Son returned unto his young men, and they rose up, and went to *Beer-sheva* together where *Abraham* dwelt. And *Sarah* being 127 years old she died in *Kiriath-arba*, the same is *Hebron* in the land of *Canaan*, and *Abraham* mourned for *Sarah*, and wept for her, and *Abraham* bought a burying place of the Sons of *Heth*, to bury his dead in out of his sight, *Gen. 23*. So when

*Abraham* was now old and drew nigh in age; he called his eldest servant of his House, so put his hand under his thigh, and made him swear by the God of Heaven, and the God of the earth, and said thou shalt not take a Wife unto my Son of the Canaanites, amongst whom I dwell; but thou shalt go into thy Country and amongst my kindred shall take a Wife unto my Son *Ishac*; and the servant said peradventure the woman will not be willing to follow me; and *Abraham* said, the Lord God of Heaven which took me from my Fathers house, and from the Land of my kindred, and which shall send me, and swear unto me saying, unto thy seed will I give this Land, he shall send his Angel before thee, and thou shalt take a Wife for my Son from thence; and if the woman will not be willing to follow thee, then thou shalt be clear from this mine Oath. And the servant put his hand under the thigh of *Abraham* his Master, and swore to him concerning the matter.

So the servant believed in *Abraham's* words; and made ready for his journey, and took with him Camels and Goods of his Masters, and he forward on his journey to *Mesopotamia*; and at a well before he came to the City, he met with *Rebekah*, *Isaac's* daughter, whose Mother's name was *Milcah*, the Wife of *Nahor*, *Abraham's* Brother, and she treated him kindly; and carried him to her Fathers house; and her Father and Mother and Brothers received him kindly into their house; and God gave him, then blessed of the Lord came in; and they set meat before him, and the servant declared unto him whose servant he was; and how his Master had sent him, and declared that his mistress was, were doing; so the whole passage you may read in *Gen. 24*. Then *Isaac* and *Isabel* answered and said, the thing proceeded from the Lord, we cannot speak unto thee good or bad; hold *Rebekah* is between us, take her and go; and let her be thy Master's Son's Wife as the Lord hath spoken; at which words the servant worshipped the Lord; and bowed himself to them both; and the servant brought forth Jewels of Silver and Gold and gave them to *Rebekah*; and gave precious things to her Mother and Brother; and when they had eat and drunk, they

let

(2)

set forwards towards his Master: and as they were returning home, *Isaac* met them by the way: and he said to his servant, what man is this? and he said to his Master, therefore she took a veil and covered her self, and the servant told *Isaac* all that he had done: and *Isaac* brought her into his Mother *Sarah's* Tent, and took her to wife: and she became his Wife, and he loved her: and *Isaac* was comforted after his Mother's death.

These are the Generations of *Isaac* *Abraham's* Son: *Abraham* begat *Isaac*, and *Isaac* was 40 years old when he took *Rebekah* to Wife, the Daughter of *Bethuel* the Syrian of *Paddan-Aram*, the Sister to *Laban* the Syrian: and *Isaac* entreated the Lord for his Wife, because she was barren, and the Lord was entreated of him, and *Rebekah* his Wife conceived, and the children struggled within her, and she said why am I thus? and she went to enquire of the Lord, and the Lord said unto her, two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels, the one people shall be stronger than the other, and the elder shall serve the younger. And when her day to be delivered were fulfilled, behold there were twins in her Womb, and the first came out red all over like an hairy garment, and they called his name *Esau*, and after that came his brother out, and his hand took hold of *Esau's* heel, and his name was called *Jacob*: *Isaac* was threescore years old when he bare them.

Here was the two Nations and the two seed comprehended and brought forth of one Womb, the Lord foreknowing and foreseeing this thing as he spake unto *Rebekah*, as the Apostle testifies, that when the Children were yet in the Womb unborn, having done neither good nor evil, that the purpose of God according to the election might stand, not of works but of him that calleth: it was said unto her the elder shall serve the younger, as it is written, *Jacob* have I loved, but *Esau* have I hated, *Rom.* 9: 11, 12, 13. of this *Esaus* stock came the *Edomites*, of which we shall say more hereafter.

But the word of the Lord by his Prophet *Malachi*, I have loved you saith the Lord, yet ye say wherein hast thou loved us? was not *Esaui*, saith the Lord, *Jacob's* Brother? yet I loved *Jacob*.

and I hated *Eſau*, and hid his mountains and his heritage waſte for the Dragons of the Wilderneſſe, *Mal.* 1. 3, 4. And again *Hſ.* 13. *Eſau* ſeeth on wind, he daily increaſeth in lies, and they do make a Covenant with the *Aſſyrians*, and carrieth Oyl into Egypt, and not only the ſtock of *Eſau*, but alſo *Jacob* and *Judah*, had grieved the Lord at this time: this Propheſie was after *Judah* and *Iſrael* had ſinned againſt the Lord, and committed abominations, as you may read in the 2 *King.* 24. and *Hſ.* 12. 2. The Lord hath alſo a controverſie with *Judah*, and will puniſh *Jacob* according to his waies, according to his doings will he recompence him, he took his brother by the heel in the Womb, and by his ſtrength he had power with God, he had power over the Angel, he wept and made ſupplication unto him and prevailed, he found him in *Bethel*, even the Lord the God of Hoſts, the Lord his memorial, *ver.* 5. *Eſau* was a cunning hunter, and *Jacob* was a plain man dwelling in Tents, and *Iſaac* loved *Eſau*, but *Rebekah* loved *Jacob*.

And *Jacob* ſold pottage, and *Eſau* came from the field, and he was faint, and *Eſau* ſaid to *Jacob*, ſee me I pray thee with that ſame red pottage, for I am faint, therefore was his name called *Edom*, and *Jacob* ſaid ſell me this day thy birthright, and *Eſau* ſaid I am at the point to die, and what ſhall this birthright do to me? And he ſware to him, and he ſold his birthright unto *Jacob*, then *Jacob* gave *Eſau* bread and pottage of Lentils, and he did eat and drink, and roſe up and went his way, thus *Eſau* deſpiſed his Birthright, *Gen.* 25. 26. to the end, according to that of the Apoſtle *Heb.* 12. 16, 17. who for one morſel of meat ſold his birthright.

And there was a Famine in the Land, and *Iſaac* went unto *Abimelech* King of the *Philiftines*, and the Lord appeared unto him, and ſaid, go not down into Egypt, dwell in the Land which I ſhall tell thee of, ſojourn in this Land, and I will be with thee, and I will bleſs thee, for unto thee and unto thy ſeed I will give all theſe Countries, and I will perform the Oath which I ſware unto thy Father *Abraham*, and I will make thy ſeed to multiply as the Stars of Heaven, and will give unto thee all theſe Coun-

tries

tries, and in thy seed shall all the Nations be blessed; because that *Abraham* obeyed my voice, and kept my charge, my Commandments, my Statutes, and my Laws: so *Isaac* dwelt in *Gerar*, and sowed in that Land, and received in that year one hundred fold, for the Lord blessed him.

And it came to pass when *Isaac* was old, and his eyes were dim, he called *Esau* his eldest Son, and he said, behold I am old, and know not the day of my death, therefore take thy Bow and thy weapon, and go to the field to take me some Venison, and make me savoury meat such as I love, that my Soul may bless thee before I die: and *Rebekah* heard what *Isaac* spake unto *Esa*, and when *Esa* was gone into the field to hunt, *Rebekah* spake unto *Jacob* her Son, saying, I heard thy Father speak unto *Esa* thy Brother, saying, bring me Venison and make me savoury meat, that I may eat and bless thee before the Lord, before my death: now therefore my Son obey my voice, do that I command thee, go to the flock fetch me two good Kids of the Goats, and I will make thee savoury meat for thy Father such as he loveth, and thou shalt bring it to thy Father, that he may eat, and that he may bless thee before his death: and *Jacob* said to *Rebekah* his Mother, my brother is an hairy man, and I am a smooth man, and my Father peradventure will feel me, and I shall seem to him to be a deceiver, and I shall bring a curse upon me, and not a blessing: And his Mother said unto him, upon me be thy curse my Son, only obey my voice and go fetch them, and he went and fetched them and brought them to his Mother, and she made savoury meat such as his Father loved: and *Rebekah* took raiment of her eldest Son *Esa*'s and put them upon *Jacob*, and she put the skins of the Kids upon his hands, and upon the smooth of his neck, and she gave the savoury meat, and the bread that she had prepared, into the hand of her Son *Jacob*, and he came unto his Father, and said, my Father? and he said, here am I, who art thou my Son? and *Jacob* said unto his Father I am *Esa* thy first-born, I have done according as thou badest me, arise and eat of my Venison, that thy soul may bless me; and *Isaac* said unto him, how is it that thou hast found it so quickly my Son?



Son? and he said, because the Lord thy God brought it to me: and *Isaac* said unto *Jacob*, come near that I may feel thee, whether thou be my very Son *Esau* or not, and *Jacob* went near unto *Isaac*, and he felt him and said, the voice is *Jacob's*, but the hands are the hands of *Esau*, and he discerned him not, because his hands were hairy as *Esau's* were; so he blessed him, and he laid onto him, art thou my very Son *Esau*? and he said I am; and he said bring it near unto me, that I may eat of my Sons Venison, that my Soul may bless thee, and *Isaac* said, come near my Son and kiss me: and he came near and kissed him, and he smelled of his Raiment and blessed him; and he said I give thee of the dew of Heaven, and the fatness of the earth, and plenty of Corn and Wine; let all people serve thee, and Nations bow down unto thee, be Lord over thy Brethren, let thy Mothers Sons bow down unto thee, cursed be every one that curseth thee, and blessed be he that blest thee. And as soon as *Isaac* had made an end of blessing *Jacob*, *Esau* came from his hunting, and brought his Venison, and made savoury meat for his Father, and said let my Father arise and eat of his Sons Venison, that thy Soul may bless me; and *Isaac* said unto him, who art thou? he said, I am thy brother *Esau*; and *Isaac* trembled very exceedingly, and he said where is he that hath brought me Venison, and I have eaten before thou camest; and I have blessed him, yea and he shall be blessed: and when *Esau* heard the words of his Father, he cryed with an exceeding bitter cry, and said bless me, even me also my Father: and he said thy brother came with subtlety and hath taken away thy blessing: and he said is he not rightly named *Jacob*? for he hath supplanted me this two times, he took away my birthright, and now behold he hath taken away my blessing.

Here is a Parable and a mystery concerning these passages, for if *Isaac* had blessed *Esau*, he had blessed the wrong birth, for God calls himself by the name of the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, this is my name and my memorial for ever saith the Lord, *Leviticus* 17. And Christ Jesus saith, that he is the God of *Abraham*, the God of *Isaac*, and the God

of



of *Isaac*; *Mat.* 22. 32. Certainly *Isaac* was the right seed which the blessing of the Lord was to; for *Cain* was the first birth but he was the wrong seed: And so *Esa*u was the first birth but not the seed of the Promise which the blessing was to, though *Isaac* loved *Esa*u, if he had given him the blessing, it had not been so well; but the Lord ordered it otherwise; the Apostle saith, by faith *Esa*u blessed *Isaac*, and the very name of *Isaac* signifieth a Supplanter, and so he was to supplant his Brother and root him out, for *Cain* the elder Brother slew his Brother *Abel*; but the Lord hath given *Isaac*, the second birth, power over his Brother *Esa*u, to supplant him, and to receive the blessing.

See what the Apostle saith, *Heb.* 12. 16. Let there be any Fornicator, or prophane person, as *Esa*u, who for one morsel of bread sold his birthright; for ye know how that after ward when he would have inherited the blessing he was rejected, for he found no place of repentance, though he sought it carefully with tears. So let us not think that come from the wrong nature and birth that will prevail with God, for his promise is to the right seed, and but to one seed, &c.

And *Esa*u hated *Isaac* because of the blessing wherewith his Father blessed him, and *Esa*u said in his heart, the days of mourning for my Father are at hand, and then will I slay my Brother *Isaac*; here *Esa*u manifested the same nature as was in *Cain*, but that the Lord prevented him, for the Lord searched out the hidden things of *Esa*u and frustrated his intention; for thy violence against thy brother *Isaac*, shame shall cover thee, and thou shalt be cut off for ever. *Obad.* 10.

*Esa*u's words were told to *Rebekah* that he intended to slay his Brother, and she called her Son *Jacob* and said, thy Brother *Esa*u comforts himself purposing to kill thee: Now therefore my Son obey my voice, and arise and flee to *Isaac* my Brother, and tarry with him a few days, until thy Brother's fury be turned away, and I will send and fetch thee, why should I be deprived of you both in one day? And *Rebekah* said unto *Isaac*, I am weary of my life because of the Daughters of *Esau*; I have taken a Wife of such as these who are the daughters of this Land, what

good

good shall my life do me? And *Isaac* called *Jacob* and blessed him, and charged him, and said unto him thou shalt not take a Wife of the Daughters of *Canaan*, for all the inhabitants of the Land of *Canaan* were of *Ham's* stock which were of the cursed seed: so this blessed seed of *Abraham* was not to mingle with them. Therefore *Isaac* said, arise and go to the house of *Beberuel* thy mothers Father, and take thee a Wife from thence, of the Daughters of *Laban* thy Mothers brother, and God Almighty bless thee and multiply thee, and make thee fruitful, that thou mayst be a multitude of people, and give the blessing of *Abraham* to thee, and to thy seed with thee, that thou mayst inherit the Land which God gave unto *Abraham*, and *Isaac* sent *Jacob* away: And when *Esau* saw that *Isaac* had blessed *Jacob* and sent him away to *Padan-Aram*, and as he blessed him, he charged him that he should not take a Wife of the Daughters of *Canaan*; and *Esau* seeing that the Daughters of *Canaan* pleased not *Isaac* his Father, then went *Esau* unto *Ismael* and took a Wife. But *Jacob* obeyed his Fathers command, and travelled on his way, and lay down in the night and slept, and laid stones for his pillow, and he dreamed, and behold a Ladder was set on the earth and the top reached to Heaven, and the Angels of God attended and descended on it, and the Lord stood above it, and said I am the Lord God of *Abraham* thy Father, and the God of *Isaac*, the Land whereon thou lyest to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South, and in thee and in thy seed shall all the Families of the earth be blessed: And behold I am with thee, and will keep thee in all places whither thou goest, and will not leave thee until I have done that which I have spoken: And *Jacob* awaked out of his sleep, and said surely the Lord is in this place, and I knew it not: and he was afraid, and said, O how dreadful is this place, this is the house of God and the Gate of Heaven: and *Jacob* rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a Pillar, and poured Oyl on the top of it, and called the name of that place *Beberel*; and

*Jacob*

11 Jacob vowed a vow saying, if God will be with me, and keep me in this way that I go, so that I come again to my Fathers house in peace, then shall the Lord be my God: and should I not fear?

12 Then Jacob went in his journey into the land of the East, and at the Well he met with men of the place whither he was going, which were come to water their Flocks; and he said unto them, my brethren whence be ye? and they said, of Haran we are: And he said unto them, know ye Laban the Son of Nabor? and they said we know him: and he said, is he well? and they said, he is well, and behold Rachel his Daughter cometh with the sheep: when Jacob saw Rachel the Daughter of Laban, his Mothers Brother, and Laban's Sheep, he went near and rouled the Stone from the Wells mouth and watered the flock of Laban; and Jacob kissed Rachel, and lift up his voice and wept: And Jacob told Rachel that he was Rebeccah's Son, and she ran and told her Father: when Laban heard the tidings of Jacob his Sifters Son, he ran to meet him, and embraced him, and kissed him, and brought him to his House; and he told Laban all these things: and Laban said, surely thou art my bone and my flesh, and he abode with him the space of a month: and Laban said unto Jacob, because thou art my brother, shouldst thou therefore serve me for nought? tell me what thy Wager shall be: and Laban had two Daughters: the name of the elder was Leah, and the name of the younger was Rachel: Leah was tender-eyed, but Rachel was beautiful and well-favoured; and Jacob loved Rachel, and said I will serve thee seven years for Rachel thy younger Daughter, and Laban said, it is better that I give her unto thee, than I should give her unto another man. And Leah served seven years for Rachel, and they seemed unto him but a few days for the love he had to Rachel: and Jacob said unto Laban, give me my Wife, for my days are fulfilled, that I may go in unto her.

And Laban gathered together all the men of the place and made a Feast, and it came to pass in the evening, that he took Leah his Daughter and brought her to him, and he went in unto her, and in the morning behold it was Leah: And he said to Laban, what is this that thou hast done unto me? did not I

serve thee for Rachel? wherefore hast thou beguiled me? and *Leah* said, It must not be so done in our Country, to give the younger before the first-born, fulfill her week, and we will give thee this also, for the service which thou shalt serve with me, yet other seven years: and *Jacob* did so and fulfilled her week: and he gave him *Rachel* his daughter to Wife also: And *Leah* gave unto *Rachel* her Daughter, *Bilhah* to be her Handmaid, and he gave unto *Leah*, *Zilpah* to be her Handmaid: and *Jacob* went in unto *Rachel*, and he loved *Rachel* more than *Leah*: and when the Lord saw that *Leah* was hated, he opened her Womb, but *Rachel* was barren; and *Leah* conceived and bare a Son, and she called his name *Reuben*, for she said, the Lord surely hath looked upon mine affliction, now therefore my Husband will love me.

And she conceived again and bare a Son, and said, because the Lord hath heard that I was hated, he hath therefore given me this Son also, and she called his name *Simeon*:

And she conceived again and bare a Son, and said, now this time my Husband will be joined unto me because I have born him three Sons, therefore was his name called *Levi*:

And she conceived again and bare a Son, and she said, now will I praise the Lord, therefore she called his name *Judah*:

And when *Rachel* saw that she bare *Jacob* no Children, she envied her Sister, and said unto *Jacob* give me Children or else I die, and *Jacob's* anger was kindled against *Rachel*, and said, am I in Gods stead? who hath withholden from thee the fruit of the Womb? and she gave him *Bilhah* her Handmaid to Wife, and *Jacob* went in unto her, and *Bilhah* conceived and bare *Jacob* a Son, and *Rachel* said, God hath judged me and heard my voice, and hath given me a Son, and she called his name *Dan*:

And *Bilhah*, *Rachel's* Handmaid, conceived again and bare *Jacob* a second Son, and *Rachel* said, with great wrestlings I have wrestled with my Sister, and have prevailed, and she called his name *Naphtali*:

When *Leah* saw she had lost bearing, she took *Zilpah* her Handmaid and gave her *Jacob* to Wife, and *Zilpah*, *Leah's* maid, bare *Jacob* a Son, and *Leah* said, a Troop cometh, and she called his name *Gad*.

And

And *Zilpah*, *Leah's* maide, bare *Leah's* second Son, and *Leah* said, happy am I, for the Daughters will call me blessed; and she called his name *Issachar*.

And in the time of Wheat-Harvest *Reuben* found Mandrakes, and brought them to his Mother *Leah*; then *Rachel* desired them, but *Leah* said unto her, is it a small thing that thou takes away my Husband? and wouldest thou take away my Son? Mandrakes also? and *Rachel* said, therefore he shall lie with thee this night for them.

And *Leah* came out of the field in the evening, and *Leah* met him and said, thou must lie with me, for surely I have hired thee with my Son Mandrakes; and he lay with her that night; and God hearkened unto *Leah*, and she conceived and bare *Leah* a fifth Son; and *Leah* said, God hath given me mine hire, because I have given my maide to my Husband, and she called his name *Issachar*.

And *Leah* conceived again and bare *Leah* the sixth Son, and *Leah* said, God hath endowed me with a good Dowry, now will my Husband dwell with me, because I have born him six Sons, and she called his name *Zebulun*.

And afterward she bare a Daughter; and called her name *Dinah*.

And God remembred *Rachel*, and hearkened unto her, and opened her Womb, and she conceived and bare a Son, and said God hath taken away my reproach; and she called his name *Joseph*, and said the Lord shall add to me another Son.

And it came to pass when *Rachel* had born *Joseph*, *Leah* said unto *Leban*, send me away, that I may go unto my own place, and to my Country, give me my Wives and my Children for whom I have served thee; and let me go; for thou knowest my Service which I have done thee. And *Leban* said, I pray thee tarry, for I have learned by experience, that the Lord hath blessed me for thy sake; and *Leah* said, thou knowest the Lord hath blessed thee and increased thee, and now when shall I provide for mine house also? but *Leban* not being willing to part

with *Jacob*, they ~~heard~~ that he should stay with him again, and feed his flock, and he ~~disturb~~ but the spotted and speckled Cattel, and the spotted and speckled among the Sheep and Goats, and the flocks increased of that sort of Cattel so fast, that he heard the words of *Laban's* sons, saying, *Jacob* hath taken away all that was our Fathers, and he hath gotten all this glory; and *Jacob* beheld the countenance of *Eden*, and it was not towards him as it was before.

And the Lord said unto *Jacob*, return unto the Land of thy Fathers, and to thy Kindred; and I will be with thee. And *Jacob* called *Rachel* and *Leah*, and said unto them, I see your Father's countenance, that it is not towards me as it was before; but the God of my Fathers hath been with me; and ye know that with all my power I have served your Father, and your Father hath deceived me, and changed my wages ten times, but God suffered him not to hurt me: so *Jacob* rose up, and let his Son, and his Wives upon Camels, and he carried away all his Cattel, and all his goods which he had gotten in *Padan-Aram*, to go to *Heze* his Father in the Land of *Gennesen*; so he went with all that he had, and rose up and passed over the River, and passed towards mount *Gilead*, and *Jacob* went on his way, and the Angels of God met him, and when *Jacob* saw them he said, this is God's Host; and he called the name of that place *Mahanaim*.

And he was to pass through the Country of *Edom*, and through the Land of *Sir*, which was his Brother *Esaus*' Country, and *Jacob* sent messengers before him to his Brother *Esa*, he had been twenty years that he had not seen him, so he did not know whether he would forget his old intention and purpose to kill him, therefore he commanded the Messengers that he sent, saying, thus shall ye speak to my Lord *Esa*, thy servant *Jacob* saith thus, I have sojourned with *Laban*, and stayed there until now, and I have Oxen, Asses, Flocks, Men-servants, and Women servants, and I have sent to tell my Lord *Esa*, that I may find grace in thy sight; and the Messengers returned unto *Jacob*, saying, we came to thy Brother *Esa*, and he cometh to meet thee, and four hundred men with him.

Then



Then *Jacob* was greatly afraid and distressed, and he divided the people that was with him; and the Flocks and the Herds, and the Camels into two Bands, and said if *Esau* come to the one company and smite it, the other may escape. And *Jacob* said, O God of my Father *Abraham*, and God of my Father *Isaac*, the Lord which said unto me, return into thy Country and to thy Kindred: and I will deal well with thee; I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant, for with my Staff I passed over this *Jordan*, and now I am become two Bands, deliver me I pray thee from the hand of my Brother *Esau*, for I fear him lest he should come and smite me, and the Mother with the Children, and thou saidest I will surely do thee good, and make thy seed as the sand of the Sea which cannot be numbered.

And *Jacob* took 200 She-goats, and 20 He-goats, 200 Ewe, and 20 Rams, 30 milch-Camels with their Colts, 40 Kine, and 20 Bullocks, 20 She-Asses, and ten Foals, and he delivered them unto his Servants, and behold when *Esau* my Brother meeteth thee, and asketh thee, saying, whose are these before thee? thou shalt say, they be thy servant *Jacob*, it is a Present sent unto my Lord *Esau*; behold he is behind us, and thus he commanded his Servants to say unto *Esau* when they met him. And sent his two Wives, and two Women servants, and his eleven Sons over the Brook *Jabbeck*, and that night *Jacob* was left alone, and there wrestled a man with him until the breaking of the day, and when he saw that he prevailed not against him, he touched the hollow of *Jacob*'s thigh and it was out of joint as he wrestled with him, and he said, let me go, for the day breaketh, and he said, I will not let thee go unless thou blest me; and he said unto him, what is thy name? and he said, *Jacob*; and he said thy name shall no more be called *Jacob* but *Israel*, for as a Prince thou hast power with God, and with men hast thou prevailed; and *Jacob* called the name of that place *Penuel*, for I have seen God face to face, and my life is preserved.

And *Jacob* lifted up his eyes, and behold *Esau* came and with him 400 men, and he divided the Children unto *Leah* and unto

*Rachel*

*Rachel*, and unto the two Handmaids, and he put the Handmaids and their Children foremost, and *Leah* and her Children after, and *Rachel* and *Joseph* hindermost, and he passed over before them, and bowed himself to the ground seven times, until he came neer unto his Brother, and this he did to stop his Brothers fury, who had been enraged against him when they parted, for he knew he was a proud man and a great man in the earth, and so to allay his spirit and get past him, for he was to pass through his Country, did he make this Obedience to him; and *Esau* ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept, and he lift up his eyes and saw the Women and the Children, and he said whose are these with thee? *Jacob* said these are the Children which God hath graciously given thy servant, and the Women and the Children passed by him, and they bowed themselves: and he said what meanest thou by all this drove which I meet? And *Jacob* said, these are to find grace in the sight of my Lord: and *Esau* said I have enough my brother, keep that which thou hast to thy self; and *Jacob* said, may I pray thee, if I have found grace in thy sight, receive my present at my hand; because God hath dealt graciously with me, and I have enough, and he urged him, and he took it: And *Esau* would have gone on his journey with him; but *Jacob* said, my Lord knows that the Children are tender, and the flocks are with young, and we must lead them on softly, as they are able to endure.

So *Esau* returned that day unto *Seir*, and *Jacob* journeyed unto *Shechem*, and came to *Shechem*, a City which is in the Land of *Canaan*. And God said unto *Jacob*, arise, go up to *Bethel*, and dwell there, and make an Altar unto God that appeared unto thee when thou fledst from *Esau* thy Brother. And *Jacob* said to all those that were with him, Let us arise and go up to *Bethel*, and let us make there an Altar unto God who answered me in the day of my distress, and was with me in the way which I went. So *Jacob* came to *Luz* which is in the Land of *Canaan*, that is *Bethel*, and built there an Altar and called upon the Lord; and God appear'd unto *Jacob* again and blessed him, and God said unto him

him thy name shall not any more be called *Leab*, but *Israel* shall be thy name, and he called his name *Israel*. And God said unto him I am God Almighty, be fruitful and multiply, a Nation and a company of Nations shall be of thee, and Kings shall come out of thy loins, and the Land which I gave *Abraham* and *Isaac*, to thee will I give it, and thy seed after thee, and God went up from him.

And they journeyed from *Bethel*: and there was but a little way to come to *Ephrath*, and *Rachel* travelled and had hard labour, and when she was in hard labour, the Midwife said unto her fear not, thou shalt have this Son also, and it came to pass as her soul was departing, that she called his name *Benoni*, but his Father called his name *Benjamin*: and *Leab* set a Pillar upon her Grave, and so *Isaac* came unto *Isaac* his Father unto *Manassa*, unto the City of *Arbab* which is *Hebron*, where *Abraham* and *Isaac* sojourned; and the days of *Isaac* were one hundred and fourscore years, and *Isaac* gave up the Ghost and died, and was gathered unto his people being old and full of days, and his Sons *Esaue* and *Leab* buried him, *Gen.* 35.

In the next Chapter you may read the Generations of *Esaue* who is *Edom*, how he took Wives of the Daughters of *Canaan*, but this is not the seed that I am to treat of, this 36. Chapter of *Genesis* will shew the Off-spring of *Esaue*.

And *Leab* dwelt in the Land wherein his Father was a Stranger, in the Land of *Canaan*, *Gen.* 37.

The History concerning *Joseph*, how his Father loved him, and how his brethren envied him, and how they intended to have killed him, and took him and cast him into a Pit, and how they sold him to the *Isrealites*, and he was brought down to *Egypt*, and *Potiphar* an Officer of *Pharaoh* an *Egyptian*, bought him at the hand of the *Isrealites*, which had carried him down thither, and how the Lord was with *Joseph* and preferred him from *Potiphar's* Wife, how she betrayed him, and accused him falsely, but the Lord was with him and showed him mercy, and gave him favour in the sight of the Gaoler, and how he came to be the Governour of *Pharaoh's* House, and how he governed *Egypt* in the time

time of plenty, that when the Dearth came there was Corn enough, and how his Brethren came down into Egypt to buy Corn when the Famine was fore in the Land of Canaan, and how he discovered himself to his Brethren, and sent for his Father and Brethren, and all their Families; all this you may read of from the 37. Chapter to the 46.

And Israel took his journey with all that he had, and came to Beersheba, and offered Sacrifice to the God of his Fathers; and God spake unto him in the visions of the night; and said *Israel* and he said here am I. And God said I am the God of thy Father, fear not to go into Egypt, I will make of thee a great Nation, I will go down with thee into Egypt, and will surely bring thee up again; and Joseph shall put his hand upon thine eyes.

So *Isaac* rose up and went into Egypt with his Sons, and their Wives and their little ones were carried in the Waggon that Pharaoh sent for them; and Pharaoh received them kindly and repeated them courteously, as you may read in the 46. and 47. Chapter of *Genesis*; and *Israel* dwelt in the Land of Egypt in the County of Goshen, and they had Possessions there, and multiplied exceedingly, and *Isaac* lived in the Land of Egypt 17 years; so the whole age of *Isaac* was 147 years; and the time drew nigh that *Israel* must die, and he called his Son Joseph, and said unto him, if I have found grace in thy sight, put I pray thee thine hand under my thigh, and deal kindly and truly with me; bury me not: I pray thee in Egypt, but I will lie with my Fathers, and thou shalt carry me out of Egypt, and bury me in their burying place: And he said I will do as thou hast said; and he said (swear unto me, and he swore unto him, and *Israel* bowed himself upon his bed head.

And it came to pass after these things, one told Joseph, thy Father is sick, and he took with him his two Sons *Manasse* and *Ephraim*, and *Isaac* told Joseph how God appeared to him at *Laban* in the Land of Canaan, and blessed him; and he said God said unto me, I will make thee fruitful and multiply thee, and make of thee a multitude of people, and will give this Land to thy

my seed after thee, for an everlasting possession, and now thy two Sons *Ephraim* and *Manasse* which were born to *Egypt* before I came, they are mine as much as *Reuben* and *Joseph*. And the issue which thou hast after them shall be thine. And *Israel* beheld *Joseph's* Sons, and said, whose are these? and *Joseph* said unto his Father, they are my Sons whom God hath given me in this place; and he said bring them unto me, and I will bless them. Now the eyes of *Israel* were dim that he could not see, and he brought them neer unto him, and he kissed them and embraced them; and *Israel* said unto *Joseph*, I had not thought to have seen thy face, and loe God hath shewed me thy seed. And *Joseph* took them both, *Ephraim* in his right hand towards *Israel's* left, and *Manasse* in his left hand towards *Israel's* right hand, and brought them neer unto him. And *Israel* stretched out his right hand and laid it upon *Ephraim's* head, who was the younger, and his left hand upon *Manasse's* head, guiding his hands wittingly, for *Manasse* was the first born; And he blessed *Joseph* and said, God before whom my Fathers *Abraham* and *Isaac* did walk, the God which led me all my life long unto this day, the Angel which redeemed me from all evil, bless the Lads, and let my name be named on them, and the name of my Father *Abraham* and *Isaac*, and let them grow into a multitude in the midst of the earth. And when *Joseph* saw that his Father laid his right hand upon the head of *Ephraim*, it displeased him, and he held up his Father's hand to remove it from *Ephraim's* head to *Manasse's* head; and said not so my Father, for this is the first born, and his Father refused, and said, I know it my Son, I know it; he shall be great but truly his younger brother shall be greater than he; and he blessed them that day saying, in thee shall *Israel* bless saying, God make thee as *Ephraim* and *Manasse*. And *Israel* said unto *Joseph*, behold I die, but God shall be with you, and bring you again into the Land of your Fathers.

And *Jacob* called unto him his Sons, and said, gather your selves together, that I may tell you, what shall befall you in the last days; and hear ye Sons of *Jacob*, and hearken unto *Israel* your Father; here *Jacob* prophesied unto all his twelve Sons  
 F what

what they should be, and gave every one their strength and position, but more especially and largely he prophesied of *Isaiah*, of whom our Lord Jesus, and this is the seed that we are to wait of, *Isaiah* thou art he whom thy brethren shall praise, thine hand shall be in the neck of thine Enemies, thy Fathers Children shall bow down to thee, *Isaiah* is a Lions Whelp: from the belly up thou art gone up, he stooped down, he couched as a Lion, and as an old Lion, who shall raise him up.

The Scepter shall not depart from *Isaiah*, nor the Law-Giver from between his feet until *Shiloh* come, unto him shall the gathering of the people be, binding his foal unto the Vine, and his Ass Calt unto the choise Vine, he washed his Garments in Wine, and his Cloath in the blood of Grapes. His Eyes shall be red with Wine, and his teeth white with Milk.

Here is a holy and a glorious Prophecy of *Isaiah*, of which we shall hear more hereafter: as also of all the rest of his Sons, he prophesied unto them, and told them what should come to pass to all the 12 Tribes of Israel as you may read, Gen. 49.

So after that he had charged them that they should bury him, and carry him up into *Canaan*, and bury him in that field which *Abraham* had bought, where *Abraham* and *Sarah* was buried, and *Yaac* and *Rahel* and *Leah* his Wife.

When *Isaac* had made an end of commanding his Sons, he gathered up his feet into the bed, and published up the Ghost, and was gathered unto his people.

And *Isaiah* and his Brethren carried him up to *Canaan* to bury, and the Elders of *Shechem* House went along with them, and when they had buried him, and mourned for him, *Isaiah* and his Brethren returned home again. So *Isaiah* and his Brethren could speak no more, and *Isaiah* was tender and loving to his Brethren.

And when *Isaiah* was 210 years old, he dyed, and *Isaiah* took an Oath of the Children of *Yaac* saying, God will visit you, and ye shall carry my bones from hence, Gen. 50.



**S**O Jacob and his Sons, their Wives and their Children that went down into Egypt with him were seventy in number, and Joseph died and all his Brethren and all that Generation, *Exod. 1. 6.*

But their Children increased abundantly, and multiplied and waxed exceeding mighty, and the Land was filled with them; and Pharaoh, that was kind and loving to Joseph and his Brethren, died; and there arose a new King in Egypt which knew not Joseph, and he stormed at the increase of the Children of Israel, and said, they might deal wisely with them, and so he began to afflict them, and let Task-Masters over them, and the Egyptians made them serve with rigour, in that they made their liveries with hard bondage in Mortar and in Brick, and in all manner of service: and Pharaoh charged their Midwives to kill all their Male-children. And Pharaoh charged all his people, saying, every Son that is born ye shall cast into the River: but the Midwives feared God, and did not as Pharaoh had commanded them, but saved the Children alive; and the more they afflicted them, the more they grew and multiplied.

Thus you see how kindly the Lord hath dealt with the seed of his promise and Covenant, and how often he hath renewed his Promises and his Blessings and Mercies unto them, because you may see also how he took care all along of his seed, that his Promise remained upon, and how he preserved them afterwards to the land of Canaan which he promised to his father, who was nursed up by Pharaoh's Daughter, as you may read at large in *Exod. 2.*

And when this cruel King of Egypt died, the Children of Israel sighed and groined under their bondage, and the Lord heard their cry, and God heard their groaning, and God remembered his Covenant with Abraham, with Isaac, and with Jacob; and God looked upon the Children of Israel, and God

had respect unto them; and the Lord sent his Angel unto *Moses*, to the Mount of God, even to *Horeb*; and he appeared to him in a flame of Fire, out of the midst of a Bush; and he looked, and behold the bush burnt with fire, and the bush was not consumed: And *Moses* said, I will now turn aside and see this great sight, why the bush is not burned.

And when God saw he turned aside to see, God called unto him out of the bush and said; *Moses, Moses!* and he said, here am I; and he said draw not nigh hither, put off thy shoes from thy feet: for the place where thou standest is holy ground: Moreover he said, I am the God of thy Father, the God of *Abraham*, the God of *Isaac*; and the God of *Jacob*: and *Moses* hid his face, for he was afraid to look upon God: and the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their Task-Masters, for I know their sorrows; and I am come down to deliver them out of the hands of the Egyptians, and to bring them up out of that Land into a good Land: come now therefore, I will send thee unto *Pharaoh*, that thou mayest bring my people the Children of *Israel* out of Egypt, for I have heard their cries and seen their oppressions.

Now the Lord committed his seed into the hand of *Moses* a faithful Servant, who came of *Levi* both by Father and Mother, which was *Jacob*'s third Son. So now *Moses* went unto *Pharaoh* with the Elders of *Israel*, and wrought the Wonders of the Lord and his miracles before him, and how *Moses* and *Aaron* brought them from under the Egyptian Bondage, and the many Plagues that the Lord brought upon *Pharaoh*, we shall shew hereafter.

And *Moses* said unto God, who am I that I should go unto *Pharaoh*? and the Lord said certainly I will be with thee, and this shall be a token unto thee, that when thou shalt brought the people out of Egypt ye shall serve God in this Mount, &c. as you may read in *Exod. Chapter 3*. And thou shalt say unto *Pharaoh*, thus saith the Lord: *Israel* is my Son, even my first-born, I say unto thee, Let my Son go that he may serve me, if thou refuse to let him go, behold I will smite thy Son, even thy first-born. Thus

Thus *Moses* and *Aaron* went and told *Pharaoh*, saying, thus saith the Lord God of *Israel*, Let my people go that they may hold a Feast unto me in the Wilderness. And *Pharaoh* said, who is the Lord that I should obey his voice, to let *Israel* go? I know not the Lord, neither will I let *Israel* go, Chap. 5. So he caused the greater Task to be laid upon them, that they should make their tale of Bricks without straw, as you may read; and the Lord said unto *Moses*, Now thou shalt see what I will do unto *Pharaoh*.

And God spake unto *Moses* and said, I am the Lord, and I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the name of God Almighty, but by my name *Iehovah* was I not known to them; and have also established my Covenant with them to give them the Land of *Canaan*, the Land of their Pilgrimage wherein they were strangers; and I have also heard the groaning of the Children of *Israel*, whom the *Egyptians* keep in bondage; and I remember my Covenant: wherefore say unto the Children of *Israel*, I am the Lord, and I will bring you from under the burden of the *Egyptians*, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people; and I will be to you for a God, and ye shall know that I am the Lord your God, which brought you out from under the bondage of the *Egyptians*, and I will bring you into the Land, concerning the which I sware to give it to *Abraham*, to *Isaac*, and to *Jacob*; and I will give it to you for an heritage, I am the Lord, Chap. 6. 8. So *Moses* spake to the Children of *Israel*, as you may read to the end of the Chapter.

And the Lord said unto *Moses*, See I have made thee a God unto *Pharaoh*, and *Aaron* thy Brother is Prophet, and thou shalt speak all that I command; and *Aaron* thy Brother shall speak unto *Pharaoh*, that he send the children of *Israel* out of his Land, and I will harden *Pharaohs* heart, &c. Chap. 7. And so the Lord wrought his 14 miracles upon *Pharaoh* and the *Egyptians*, as you may read from the 7. Chapter to the 14. where *Pharaoh* and his Hosts were overwhelmed in the Red Sea.

12. The Gift of his Wonders was showne Rod that became a  
Serpent, and swallowed up all the Egyptians Serpents.

13. After these the Waters were his Rod, and they became  
blood, and all the Fish in the River died, Chap. 7. 18. 19. and  
the Marishes did Crie out, Chap. 7. 26. 27.

14. He smote all the Land with Froge, and Moses stretched  
forth his hand over the Waters past Pharaoh up and covered the  
Land of Egypt, and the Egyptians did so, Chap. 8. 1. 2. 3. 4.

15. And again the Lord said unto Moses stretch forth thy Rod  
and smite the dust of the Land: that it may become Lice, and  
Araes did so: also the dust of the Land became Lice through-  
out all the Land of Egypt, and the Egyptians would have done  
so, but they could not: then the Egyptians said unto Pharaoh,  
this is the finger of God: but Pharaohs heart was hardened, that  
he would not heare that which the Lord had said.

16. The Lord said unto Moses rise early in the morning and  
stand before Pharaoh and say unto him, thus saith the Lord, let  
my people go and serve me: for I will send swarms of Flies upon  
them, and upon thy servants, and upon thy people, so that all the  
House of the Egyptians shall be full of swarms of Flies, and also  
the ground, and I will sever in due day the Land of Goshen  
In the which my people dwell, so that none of the swarm of  
Flies shall be there, and I will put a Division between my peo-  
ple and thy people, and the Lord did so: and on the morrow  
there were swarms of Flies into the House of Pharaoh,  
and into all the House of the Egyptians, nevertheless Pharaohs  
heart was hardened, and he did not heare the Lord.

17. The Lord said unto Moses, get thee Pharaoh, and say, thus  
saith the Lord God of the Hebrews, let my people go that they  
may serve me, if thou wilt not, behold the hand of the Lord  
is upon thy Cattle, upon thy Horses, upon thy Asse, upon thy  
Camels, upon thy Oxen, and upon thy Mules, there shall be a  
very grievous sore. And the Lord did sever between the  
Cattle of Israel, and the Cattle of the Egyptians, so that nothing  
did die of all the Children of Israel, Chap. 9.

18. And the Lord said unto Moses and Araes take a handful of  
dust of the Land of Egypt, and cast it into the River, Chap. 10.

After

After of the Flood, and let Moſes ſpeak to ſeven Heavens in the ſight of Aharah, and it ſhall become a ſell breaking forth with flames upon him and upon his ſons, and Moſes ſaid as you did ſo. And Boile came throughout all the Land of Egypt ſo that the Egyptians could not ſtand before Moſes becauſe of the Boile, but the Lord hardened the heart of Pharaoh that he would not hearken unto Moſes and Aaron.

8. And the Lord ſaid unto Moſes riſe up early in the morning and ſtand before Pharaoh and ſay unto him, thus ſaith the Lord God of the Hebrews, Let my people go that they may ſerve me, for I will at this time find all my Plagues upon the heart and upon thy ſervants, and upon thy people, and thou ſhalt know there is none like me in all the earth, for now will I ſtrengthen mine hand that I may ſmite thee and thy people with Peſtilence, and thou ſhalt be cut off from the earth, in very deed for thou very much have lifted thee up for to ſhow all thy power, that now may be declared throughout all the earth, behold as I ſhew about this time I will ſend to thee a very grievous hail ſuch as hath not been in Egypt ſince the foundation thereof, ſend therefore and gather thy Cattel, and thoſe that feared the word of the Lord among the Egyptians, ſow and gathered their Cattel, but thoſe that did not regard, let them abide in the fields. And the Lord ſaid unto Moſes, ſtretch forth thine hand, and Moſes ſtretched forth his hand towards Heaven, and the Lord ſent Thunder and Hail, and the fire ran along upon the ground, and the Lord ſent hail upon the Land of Egypt and ſtrengthened with hail very grievous, ſuch as there was none like it in all the Land of Egypt ſince it became a Nation, and the hail ſmote man and beaſt which was in the field, and every fowl in the field, and brake down all the trees in the field, only in the Land of Gizeh where the Children of Iſrael were, there was no hail.

9. And the Lord ſaid unto Moſes go unto Pharaoh, for I have hardened his heart, and Moſes and Aaron came unto Pharaoh and ſaid, thus ſaith the Lord God of the Hebrews, how long wilt thou reſuſe to humble thy ſelf before me? let my people go that they

they shall be as the grass which is cut down: I will bring the floods out of their Cisterns, and I will fill the face of the earth, that one shall not be able to see the earth, and they shall eat the residue of that which remaineth from the hail, and they shall fill all the holes of their, and they shall starve, and all the Egyptians, and they shall die. So that Pharaoh said unto him, how long shall this man be a snare unto us? Let the men go that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? So Moses stretched forth his Rod over the Land of Egypt, and the Lord brought in East wind which brought in the Locusts, so that they covered the face of the whole earth, and the Land was darkness, and they cast away beds of the Land, and all the fruit of the trees which the fall hath life, and there remained not any green thing on the trees throughout all the Land of Egypt. Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you, and now therefore smite me I pray you my sin this once, and smite the Lord your God: that he may take from me this death, and Moses went and prayed for the Land, and the Lord sent a strong West wind and took away the Locusts, yet the heart of Pharaoh was hardened that he would not let Israel go. And the Lord said unto Moses, stretch forth thy hands towards Horeb, that there may be darkness over the Land of Egypt, I have said that they shall die, and Moses stretched forth his hands towards Horeb, and there was such darkness in all the Land of Egypt for three days, they saw not one another, neither any rose from his place for three days, but all the Children of Israel had light in their dwellings, but the Lord yet hardened Pharaoh, so that he would not let them go: and the Lord said unto Moses, get thee from Egypt, take heed to thyself, see my face no more, for by that day thou shalt see my face thou shalt die, and Moses said unto him, thou hast said well, I will see thy face no more.

And the Lord said unto Moses, I will yet bring one Plague upon Egypt, so that he will let thee go, but thou shalt say, I will go into the midst of Egypt, and all the first-born



(K.B.)

In the Land of Egypt shall die, from the first-born of Pharaoh that sitteth upon the Throne, even to the first of the Maid-servant that is behind the Mill, and all the first-born of the beasts, and there shall be a great cry through the Land of Egypt, such as there hath been none like it; neither shall be like it any more, but against any of the Children of Israel shall not a Dog move his tongue, that ye may know the Lord hath put a difference between the Egyptians and Israel, Chap. 11.

100 Then the Lord commanded the Children of Israel to keep the Passover, and to offer a Lamb without blemish, a male of the first year, and to take the blood of it, and strike the Posts of the House of the Children of Israel, as you may read Chap. 12. And the blood shall be to you for a token upon the Houses where you are, saith the Lord, and when I see the blood, I will pass over you, and the Plague shall not be upon you, to destroy you, when I smite the Land of Egypt, *Ex. 12: 13*. And at midnight the Lord smote all the first-born of the Land of Egypt, from the first-born of Pharaoh that sat on the Throne, to the first-born of the Captive that sat in the Dungeon, and all the first-born of the Cattle: And Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house in which there was not one dead. And he called for Moses and Aaron by night, and said unto them, Get ye forth from among my people, both you and all the Children of Israel: go serve the Lord as ye have said, and bless me also. And the Egyptians were urgent upon the people that they might send them out of the Land in haste; for they said we be all dead men.

105 So the Children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, that were men, besides Children, as you may read in this 12. Chapter.

And it came to pass at the end of 430 years, even the self same day that all the Hosts of the Lord went out from the Land of Egypt, it is a night much to be observed unto the Lord, for bringing them up from the Land of Egypt, this is that night to the Lord to be observed by all the Children of Israel, *Ex. 12: 42*. And they went up harnessed out of the Land of Egypt: And

G

Moses

Moses took the bones of Joseph with him, for the Children of Israel had sworn unto him, and he said, God will surely visit you, and ye shall carry my bones away from hence, Gen. 50. 25.

And the Lord said unto Moses, I will cause thee to see, and thou shalt be gathered unto thy people, as thou hast said. And Moses said unto the Lord, When shall I see thee? And the Lord said, When thou shalt be gathered unto thy people. And Moses said, Let me see thee now, that I may be gathered unto my people. And the Lord said, Thy words are good, but I will not do so with thee, for thou hast said, I will see thee, and thou shalt be gathered unto thy people. And the Lord said, When thou shalt be gathered unto thy people, thou shalt see me, and thou shalt be gathered unto thy people. And the Lord said, When thou shalt be gathered unto thy people, thou shalt see me, and thou shalt be gathered unto thy people. Chap. 13.

And it came to pass when Pharaoh let the People go, that God led them not through the Land of the Philistines, although that was near, but God led them about through the wilderness of the Red Sea: and the Lord spake unto Moses, saying, Speak unto the Children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the Sea over against Baelzephon, for Pharaoh will say of the Children of Israel, they are entangled in the Land, the wilderness hath shut them in: and I will harden Pharaohs heart, and he shall follow after them.

And it was told Pharaoh that the People were fled, and his heart was hardened, and the hearts of his servants, and they said, why have we done this, that we should let the People go from serving us? And the King made ready his Chariots, and he took 600 chosen Chariots, of all the Chariots of Egypt, and made his own sons to ride in them. And the Lord hardened the heart of the King of Egypt, and he pursued after the Children of Israel, but the Lord carried them out with a high hand, but the Egyptians pursued after them, all the Horses and Chariots of Pharaoh, and his Horsemen, and his Army, and overtook them when they came by the Sea. And when Pharaoh drew nigh, the Children of Israel lifted up their eyes, and behold the Egyptians marched after them, and they were sore afraid, and the Children of Israel cried unto the Lord, and Moses said unto them, fear ye not, stand still, and see the salvation of the Lord, which he will show you this day, for the Egyptians whom ye have seen to day, ye shall see them no more for ever, the Lord shall fight for you, and hold you fast.

And the Lord said unto Moses, speak unto the Children of Israel.

Israel that they go forward, but lift up thy Rod, and stretch forth thy hand over the Sea, and divide it, and the Children of Israel shall go on dry ground in the midst of the Sea, and I will harden the hearts of the Egyptians, and they shall follow them. And the Angel of God which went before the Camp of Israel, removed and went behind them, and the Pillar of a cloud which went before their face, stood behind them, and it came between the Camp of the Egyptians and the Camp of Israel, and it was a cloud and darkness to them, but it gave light by night to the Children of Israel, so that one came not near the other all the night; and Moses stretched out his hand over the Sea, and the Lord caused the Sea to go back by a strong East wind all that night, and the Children of Israel went into the midst of the Sea, upon dry ground, and the waters were a wall unto them on their right hand, and on their left.

12. And the Egyptians pursued and went after them to the midst of the Sea, all Pharaoh's Chariots, his Horses, and his Horsemen, and in the morning watch the Lord looked on the Host of the Egyptians through the Pillar of fire and the Cloud, and troubled their Host, and took off their Chariot Wheels that they drove heavily, so that the Egyptians said, let us fly from the face of Israel, for the Lord fighteth for them, and against us: and the Lord said unto Moses, stretch out thy hand over the Sea that the waters may come upon the Egyptians, upon their Chariots, and upon their Horsemen; and Moses stretched forth his hand over the Sea, and the Sea returned to its strength; and when the morning appeared the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the Sea, and the waters returned and covered their Chariots, and their Horsemen, and all the Host of Pharaoh that came into the Sea after them, there remained not so much as one of them, thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead upon the Sea floor.

Then sang Moses and the Children of Israel this Song unto the Lord, *Exod. 15.* Thus the Lord wrought these wonders upon Pharaoh and the Egyptians, all which made them harder

and hardy, notwithstanding they could not with-hold the *Israelites*, when the Lord would deliver them: for he brought them forth with a strong hand, and with an outstretched arm, and led them through the Wilderness, where they met with many trials and hardships, it being a place not affording outward necessities, and they wanted Faith to trust in the arm and power of the Almighty, which had so graciously and mercifully heard their cries under their oppression, and seen their sorrow, and had delivered them out of their heavy bondage, and darkness, that they were in under the *Egyptians*; and though he had shewed his mighty and wonderful works upon *Pharaoh* and his Host, yet when they came to want what they desired, they murmured exceedingly against the Lord, and the Children of *Israel* said, would to God we had died by the hand of the Lord in the Land of *Egypt*, when we sat by the flesh-pots, and when we did eat bread to the full, for ye have brought us forth into this Wilderness to kill this whole Assembly with hunger: then the Lord rained Manna from Heaven.

And is grieved the Lord that they murmured against him, and said, O Lord God I have heard your murmurings, as even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God; *Exod. 16. 12.* and the Lord commanded *Moses* and *Aaron* that they should put an *Hoar* of this Manna, which they did eat, into a Pot, and lay it up before the Lord to be kept for the Generation; *ver. 32.* And the Children of *Israel* did eat Manna forty years, until they came to the borders of the Land of *Oman*, and all the Congregation of the Children of *Israel* journeyed from the Wilderness of *Sin*, after their journey according to the command of the Lord, and pitched in *Exodus*, there was no water for the people to drink, and the people did chide with *Moses*; and the people murmured there for water; and *Moses* cried unto the Lord saying, what shall I do unto this people, they be almost ready to stone me: and the Lord said unto *Moses*, go on before the people, and take with thee the Elders of *Israel*, and say, Behold I stand before thee, and behold I stand before thee









Devised him all the Land of Shinar to Dan, and all Naphtali,  
and all the Land of Ephraim and Manasse, and all the Land of  
Judah unto the utmost Sea, and the South and the plain of the  
Valley of Jericho, the City of the Palm-Trees unto Zabar, and  
the Land also touching which the Lord said, I gave it unto  
Abraham, saying, I will give it unto my son; I have caused thee to see it with thine eyes, but thou  
saidst not so ever children, about camp again, filled of birth dream

So Mo's the Servant of the Lord died there in the Land of Me-  
ek, according to the word of the Lord, and he buried him in  
a Valley in the Land of Me-ek, and he said, *Behold, but no  
man will be with me here this day.* *Chorus:* Upon  
the mountain of Me-ek have you died, O Lord, and  
there you will be buried.

that Jesus the Son of Man was full of the spirit of wisdom, for he had filled his hands with law, and the children of Israel had despised him, and did as the Lord commanded. *Moses* there stretched forth his hand to give the man *Moses*, whom the Lord had face to face, ver. 10.

And this was the Commandment which Whittell  
delivered of a little before the departure from  
Jerusalem, for this Commandment is the only  
one which is not found in the Bible.

But how often the words of Mark and the terms of the Lord's Supper are interpreted in such a way as to justify the Son of Man's continuing to lay, *As you are, so I am* forward to dead men, where they are not, to save them and all the people, into the

live & long with the Yawb, when and all the people, into in  
land which the live into them, every place that she live a  
year, her land, and then, that live with you, a Yawb, and  
then, for the Yawb, across the great River, for the

there shall not be a man able to stand before thee all the days of thy life, as I was with thee; I will be with thee, I will not fail thee, nor forsake thee; be strong and of a good courage, for thus saith the Lord God of Israel, which I serve:

And I've seen the way the government and private, when Mr.

100

his faithful servant was dead, how he did deliver them unto *Jehoshua*, and promised him his presence, and performed the same, as you may read at large in the Book of *Jehoshua*.

And the Lord said unto *Jehoshua*, this day I will begin to magnifie thee in the sight of all *Israel*, that they may know, as I was with *Moses* so I will be with thee. *Jehoshua* commanded the Priests to carry the Ark of the Covenant before them, saying, when ye are come to the River of *Jordan*, ye shall stand still in *Jordan*, and *Jehoshua* said unto the Children of *Israel*, the Ark of the Covenant of the Lord of all the earth passeth over before you into *Jordan*, and it shall come to pass as soon as the soles of the feet of the Priests, that bear the Ark of the Lord of all the earth, shall rest in the waters of *Jordan*, that the waters of *Jordan* shall be cut off from the waters that come down from above, and they shall stand upon an heap: and they did so, as you may read in *Jehoshua* 3. 14, 15, 16, 17. thus *Jehoshua* led them over with twelve men with twelve stones upon their shoulders, that they took out of the midst of *Jordan*, who passed before the Ark of the Lord in the midst of *Jordan*, according to the number of the Tribes of *Israel*: and *Jehoshua* set up twelve stones in the midst of *Jordan*, in the place where the feet of the Priests stood which bare the Ark, and they are there unto this day; and when the people were passed clean over, that the Ark of the Lord passed over in the midst of the people, but the Priests which bare the Ark stood in the midst of *Jordan* until every thing was finished that the Lord commanded *Jehoshua*.

Thus the Lord miraculously wrought with *Jehoshua*, as he did with *Moses*, for the Lord God dried up the waters of *Jordan*, as he did the Red Sea before their Fathers; you may read also how the Lord God wrought with *Jehoshua* miraculously at the taking of *Iericho*, when the Ark of the Lord compassed about the City seven times, that the Walls of *Iericho* fell down flat at the shout of the people, and at the sound of the Trumpets of Rams Horns, *Iosb*. 6. 20.

Again how the Lord was with *Jehoshua* in a special manner in the taking of the City of *Li*, as you may read, Chap. 8. And

And when the five Kings came against *Israel*, and fled before them, that the Lord cast great stones from Heaven before, and they that died were more that died by hailstones, than they that *Israel* slew with the Sword. Then spake *Joshua* to the Lord, In the day when the Lord delivered up the Amorites before the Children of *Israel*, and he said in the sight of the Children of *Israel*, Sun stand thou still upon Gibeon, and thou Moon in the Valley of *Ajalon*; and the Sun stood still, and the Moon stayed until the people had avenged themselves of their Enemies; so the Sun stood still in the midst of Heaven, and hastened not to go down for about a whole day, and there was no day like that before it nor after it; that the Lord hearkened unto the voice of many for the Lord fought for *Israel*, Chap. x. v. 13, 14.

These with many more miracles and wonders, and the many Victories that he gave *Joshua* over his Enemies, you may read throughout this whole book of *Joshua*. And in the latter end of his days he called for the Heads and for the Rulers of *Israel*, and for their Judges, and for their Officers; and *Joshua* said unto all the people, Thus saith the Lord God of *Israel*, your Fathers dwelt on the other side of the flood in old time, even *Terah* the Father of *Abraham*, and the Father of *Nachor*, and they served other Gods, and I took your Father *Abraham* from the other side of the flood, and led him throughout all the Land of *Canaan*, and multiplied his seed, and I gave him *Isaac*, and I gave *Isaac Jacob*, and *Esaú*; and I gave unto *Esaú* mount *Sir* to possess it, but *Jacob* and his Children went down into *Egypt*; and I sent *Moses* also and *Aaron*, and I plagued *Egypt*, according to that which I did amongst them, and afterwards I brought you out, and I brought your Fathers out of *Egypt*, and ye came unto the Sea, and the *Egyptians* pursued after your Fathers with Chariots and Horsemen unto the Red Sea, and when they cryed unto the Lord, he put darkness between you and the *Egyptians*, and brought the Sea upon them and covered them, and your eyes have seen what I have done in *Egypt*, and ye dwell in the Wilderness a long Season. Then said the Son of *Repha*, King of *Mesopotamia*, arose and warred against *Israel*, and collect *Repha* the Son of *Repha* you,



## Judges.

**N**OW after the death of *Ishua*, the Children of *Israel* asked the *Lord*, saying, who shall go up for us against the *Canaanites*? and the *Lord* said *Judab* shall go up, behold I have delivered the Land into his hands; and *Judab* said unto *Simion* his brother come up with me, that we may go fight against the *Canaanites*. So *Simion* went with him, and the *Lord* delivered the *Canaanites* and the *Perizzites* into their hands; and they slew them ten thousand men; as you may read in the first of *Judges* throughout, and likewise in the second Chapter you may see what command the *Lord* laid on them.

But *Ishua* being dead, and all that Generation that knew the works and wonders of the *Lord* being gathered to their Fathers, and there arose another Generation after them, that knew not the *Lord* nor yet the works which the *Lord* had done for *Israel*, then the Children of *Israel* did evil in the sight of the *Lord*, and served *Baalim*, and they forsook the *Lord* God of their Fathers, and served *Baal*, and provoked the *Lord* to anger, and it was hot against *Israel*, as you may read the most part of *Judges*.

After this *Deborah* the Prophetess judged *Israel*, and they came up to her for judgment; and *Sisera* came up against *Israel*, and *Deborah* said unto *Barak*, this day he is delivered into thy hands, and so *Barak* pursued *Sisera*, and *Israel* slew him, as you may read in the 4. and 5. Chapters of *Judges*.

After this *Gideon* was called to Rule over *Israel*, and the Spirit of the *Lord* came upon him, Chap. 6. And the *Lord* made him victorious over his Enemies, Chap. 7. 8.

And it came to pass as soon as *Gideon* was dead, that the Children of *Israel* turned again and went a whoring after *Baalim*, and made *Baal-Peor* their God, while *Abimelech* the Son of *Gideon* ruled over them, Chap. 9.

And after *Abimelech* there arose a man of the Tribe of *Issachar*, and he judged *Israel* 23 years, and he died, and *Jephthah* judged *Israel*, Chap. 11. and 12.

And



And there was a man of *Zorub*, of the Family of the *Danites*, whose name was *Mammi*, and his Wife was barren, and bare not, and the Angel of the Lord appeared unto her, and said unto her, behold thou shalt conceive and bear a Son, and this Son was *Sampson*, and he was amongst them for several years, and judged *Israel* twenty years, *Chap. 14, 15, 16, &c.*

Then there was no King in *Israel*, and the *Danites* sought for an inheritance, and they came to *Zorub*, and said to their Brethren, arise, we have seen the Land that it is good; and they gathered six hundred men together appointed with Weapons of War: And they took a City named *Laish*, and called it *Dan*. *Chap. 18.*

And thus the Children of *Israel* fell away from the Lord, and the Lord was grieved and provoked with them, as you may read throughout the Book of *Judges*, inasmuch that the Tribe of *Benjamin* had like to have been cut off from the rest of the Tribes, because of a wicked action that they wrought, as you may read from *Chap. 18.* to the end of the Book of *Judges*.

### *Ruth.*

AND it came to pass in the days when the Judges ruled *Israel*, that there was a Famine in the Land, and a certain man of *Bethlehem-Judah* went to sojourn in the Country of *Moad*, as you may read in the Book of *Ruth*; and the name of the man was *Elimalech*, and the name of his Wife was *Naami*, and the names of his two Sons was *Mablon* and *Chilion*, *Ephraimites* of *Bethlehem-Judah*, and they stayed in *Moad*, and they took them Wives of the *Moadites*, till *Elimalech* was dead; and his two Sons and his Wife *Naami* returned back to her own Country, and her Daughter-in-Law *Ruth* would not leave her, until they came to *Bethlehem-Judah*, as you may read in the first Chapter.

And *Naami* had a Kinsman of her Husbands, a mighty man of wealth, of the Family of *Elimalech*, whose name was *Boaz*, and

and it came to pass that this *Rahab* took to Wife *Rahab*, as you may read in the 2. y. and 4. Chapter of *Rahab*; so *Rahab* took *Rahab*, and she was his Wife, and he went in unto her, and the Lord gave her conception, and she called his name *Obed*, he is the Father of *Issey*, the Father of *David*, of whom Christ sprang.

### I Samuel.

There was a certain man of *Ramsbain*, *Zophan* of mount *Epbraim*, and his name was *Elihuah*, the Son of *Ieribah*, the Son of *Elihu*, the Son of *Tobi*, the Son of *Zaphan* *Epbraim*, and he had two Wives, the name of the one was *Hannah*, and the name of the other *Pennah*, and *Pennah* had children, but *Hannah* had no children, and this man went up out of his City yearly to worship and to sacrifice unto the Lord of Hosts in *Bethel*, and the two Sons of *Eli*, *Hophni* and *Phineas* the Priests of the Lord were there, and *Hannah* was in much bitterness, and prayed unto the Lord in her heart, but her voice was not heard, and *Eli* reproved her, but the Lord heard her and granted her petition; wherefore when the time was come, after *Hannah* had conceived that she bare a Son, for the Lord remembered her, and she called his name *Samuel*, because I said that one of the Lord, as you may read I *Samuel* 1. And she called and praised the Lord for his mercy, as you may read *Chil* and *Samuel* ministered before the Lord being a Child, clothed with a Linnen Ephod, according to the Order of *Levi*, and his Child *Samuel* ministered unto the Lord before *Eli* the Priest.

And the word of the Lord was precious in those days, for there was no open vision in those days, and when the Lord called twice *Samuel*, he answered and went unto *Eli*, and *Eli* sent him back again, and the Lord called again, and *Samuel* went to *Eli* again, and said here am I for thou dost call, and *Eli* said I called not, my Son *Israhiah* again. Now *Samuel* did not yet know the Lord, neither was the word of the Lord yet revealed to him. And the Lord called *Samuel* again, and he went to *Eli* the third time,

time, and Eli perceived the Lord had called the child: Eli said unto *Samuel*, so lie down; and at the Lord call thee, thou shalt say, speak Lord for thy servant heareth: so *Samuel* went, and lay down in his place, and the Lord came and stood, and called as at other times; *Samuel*, *Samuel*. When *Samuel* answered, speak for thy servant heareth; and the Lord said to *Samuel*, behold I will do a thing in *Israel*, at which both the ear of every one that heareth shall tingle; and this word was against Eli and his house, as you may read in the 3. Chapter. Eli called *Samuel*, and said what is the thing that the Lord hath said unto thee, I pray thee hide it not from me; and *Samuel* told him every whit; and all *Israel* even from *Dan* unto *Beerseba* knew that *Samuel* was established to be a Prophet of the Lord.

And when *Samuel* grew old, he made his sons Judges over *Israel*, and before that he judged and ruled over *Israel*, for the Lord was with him; but the Elders of *Israel* were not pleased with *Samuel's* Sons to judge over them, and so they desired a King, as you may read in the 8. Chapter, but the thing displeased *Samuel* when they asked a King; and *Samuel* prayed unto the Lord, and the Lord said unto *Samuel*, hearken unto the voice of the people in what they say, for they have not rejected thee, but they have rejected me, that I should not reign over them; and according as they have desired with me, so shall they have a King; and *Samuel* told the mind of the Lord unto the People, as you may read in Chap. 8. to ver. 18.

Nevertheless the people refused to hear the voice of *Samuel*, and they said nay, but there shall be a King over us that we may be like all the Nations, and that our King may judge us, and go before us and fight our battles; and *Samuel* rehearsed the words of the people in the ears of the Lord, and the Lord said unto *Samuel* hearken unto their voice, and make them a King.

Now there was a man of Benjamin Tribe whose name was *Kish*, and he had a Son whose name was *Saul*, a choice young man and goodly, higher from the shoulders upward than any of the People; as you may read in the 9. Chapter. Then *Saul* took a Vial of Oil, and poured it upon his head, and kissed him,

him, *Chap. 70.* and *Samuel* said unto all the people, behold I have hearkened unto your voice, in all that ye said unto me, and have made a King over you, and behold now the King walketh before you, and I am old and gray-headed, and my Son are with you, and I have walked before you from my childhood to this day.

Now therefore behold the King whom ye have chosen, and whom ye have desired, whom the *Lord* hath set over you; if ye will fear the *Lord*, and serve him, and obey his voice, and not rebel against the Commandments of the *Lord*, then shall both ye and your King all follow the *Lord* your God; but if ye will not obey the voice of the *Lord*, but rebel against the Commandment of the *Lord*, then shall the hand of the *Lord* be against you, as it was against your Fathers.

So this *Saul* ruled over *Israel* and judged *Israel*, from *Chap. 12.* to 14. in which the *Lord* sent *Samuel* unto him, that he might hearken to the voice of the words of the *Lord*, *Chap. 13.* Thus saith the *Lord* of Hosts, I remember that which *Amalek* did to *Israel*, *Exod. 17. 3. 9. 10. 11.* how he laid wait for him in the way when he came up from *Egypt*: Now go and smite *Amalek*, and utterly destroy that they have, and spare them not, but slay both man and woman, Infant and suckling, Camel and Ass, but *Saul* and the people spared *Agag*, and the best of the Sheep, and the Oxen, and the Fatlings of the Lambs, and all that was good they spared.

Then came the word of the *Lord* to *Samuel*, saying, it repenteth me that I have set up *Saul* to be King, for he is turned back from following me, and hath not performed my Commandments, and it grieved *Samuel*, and he cried to the *Lord* all night, and *Samuel* rose early in the morning to meet *Saul*, and *Saul* said unto him blessed be thou of the *Lord*, I have performed the Commandment of the *Lord*, and *Samuel* said what meaneth this blessing of the Sheep and lowing of the Oxen in mine ears? and *Saul* said the people have saved the best of the Sheep, and of the Oxen to sacrifice to the *Lord* thy God, and the rest we have utterly destroyed. And *Samuel* said, hath the *Lord* greater delight

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in burnt Offerings and Sacrifices than in obeying the voice of the Lord: to obey is better than Sacrifice, and to hearken than the fat of Rams: for Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and Idolatry, because thou hast rejected the word of the Lord, he hath also rejected thee from being King, and Saul said unto Samuel, I have sinned: *Sam. 15. 23. 24. 25.*

And the Lord said unto Samuel, How long wilt thou tarry for Saul? seeing I have rejected him from reigning over Israel, I will fill thine Horn with Oyl, and I will send thee to Jesse the Bethlehemin; for I have provided me a King amongst his sons, and Samuel said, how can I go? if Saul hear he will kill me: and the Lord said, take an heifer with thee, and say, I am come for sacrifice to the Lord, and call Jesse to the sacrifice, and I will shew thee what thou shalt do, and thou shalt anoint him whom I name unto thee, *1 Sam. 16. 1. 2. 3. 4. 5.*

And Samuel did that which the Lord spake, and came to Bethlehem, and the Elders of the Town trembled at his coming, and said comest thou peaceably? and he said peaceably I am come to sacrifice unto the Lord, sanctify yourselves, and come to the sacrifice with me, and he sanctified Jesse and his Sons, and called them to the sacrifice, and Samuel dobed seven of Jesse's Sons, and Jesse made seven of his Sons to pass before Samuel, and Samuel said unto Jesse, the Lord hath not chosen this: and he said, are here all thy children? and he said, there remaineth yet the youngest, and should he keep the Sheep; and Samuel said unto Jesse, send and fetch him, for we will not sit down till he come hither; and he sent and brought him in David: Now he was ruddy and withall of a beautiful countenance, and goodly to look to; and the Lord said unto Samuel, him hath the Lord chosen, then Samuel took the horn of Oyl and anointed him in the midst of his Brethren; and the Spirit of the Lord came upon David from that day forward: Here the Lord anointed David to be King over Israel by his Prophet, and by his special Spirit, which was hid from Saul many years, as you may read from *Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

And how the Lord was with David in all his undertakings, and how he was preserved from the wrath and fury of Saul, and how

how David preserved Saul's life when he came into the Cave; where he and his men were upon the Rocks, and he would not have Saul as you may read in the 22. Chapter, but still Saul pursued David's life, as you may read throughout the Book of Samuel.

And the Armies of the Amalekites gathered together against Hezekiah, and David inquired of the Lord saying, shall I pursue after this Troop, shall I overtake them? and he answered, pursue them, and without fail recover all. So David went and six hundred men that were with him, four hundred pursued, and two hundred stayed behind, and David recovered all that the Amalekites carried away, and David recovered his two Wives, and there was nothing lacking, neither small nor great, neither Sons nor Daughters, neither flocks nor herds, but David recovered them all and came to the two hundred men that stayed behind, that were so faint they could not follow him.

Now after this the Philistines fought against Israel that was under Saul, and the men of Israel fled before the Philistines, and the Battle went sore against Saul, and the Archers hit him and he was sore wounded, and Saul fell into his Armour-Bearer, draw thy Sword and thrust me through, for his Armour-Bearer would not, therefore Saul took a sword and fell upon it, and when his Armour-Bearer saw that Saul was dead, he fell likewise upon his sword and died with him; so Saul died and his three Sons and his Armour-Bearer and all his men fell that day together. 1 Sam. 31.

## II. Samuel.

AND when David had word that Saul and Jonathan were dead, then David went and held on his Cloaths and rent them, and all the men that were with him, and they mourned and wept, and fasted small evenings for Saul and for Jonathan his Son, for the People of the Lord, and for the House of Israel, because they were fallen by the sword, and David lamented with this lamentation



tation over *Saul*, and over *Jonathan* his Son, which Lamentation you may read 2 *Sam.* 1.

And it came to pass after this that *David* enquired of the Lord saying, shall I go up into the Cities of *Judah*? and the Lord said unto him go up, and *David* said unto him whither shall I go? and he said unto *Hebron*; so *David* went up thither, and his two Wives, and his men that were with him, every man with his Household, and they dwelt in the Cities of *Hebron*: and the men of *Judah* came, and there they anointed *David* King over the House of *Judah*, and they told *David* that the men of *Jebus-Gilead* were they that buried *Saul*: and *David* sent Messengers unto the men of *Gilead*, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto the Lord, even unto *Saul*, and buried him; and now the Lord show kindness and truth unto you; and I will requite you this kindness for your Master: *Saul* is dead, and the House of *Judah* hath anointed me King over them. So now *David* reigned over the House of *Judah*; but yet there continued long War between the House of *Saul* and the House of *David*, but *David* waxed stronger and stronger, and the House of *Saul* waxed weaker and weaker.

Then came all the Tribes of *Israel* to *David* unto *Hebron*, and spoke saying, we are thy bones and thy flesh, and in time past when *Saul* was King over us, thousteddest out and brought in *Israel*, and the Lord said unto thee, thou shalt feed my people *Israel*. So all the Elders of *Israel* came to the King to *Hebron*, and King *David* made a league with them before the Lord, and they anointed *David* King over *Israel*, Chap. 5.

*David* was thirty years old when he began to reign in *Hebron*, he reigned over *Judah* seven years, and he reigned over *Israel* and *Judah* forty years. So *David* governed *Israel* in the fear and wisdom of the Lord God; for *David* gathered together all the chosen men of *Israel* thirty thousand, and *David* wrote and went with all them that were with him, from *Heb.* of *Judah*, to bring up from thence the Ark of God, whose name is called the Lord of Hosts, that dwelleth between the Cherubims, the whole passage whereof you may read Chap. 6.

And when King David sat in his house, the King said unto Nathan the Prophet, see I dwell in an house of Cedar, but the Ark of God dwells within Curtains, and that night the word of the Lord came unto Nathan, saying, go tell my servant David, thus saith the Lord, thalc thou build a house for me to dwell in, whereas I have not dwelt in an house since the time that I brought up the Children of Israel out of Egypt, even to this day, but have walked in a Tent, and in a Tabernacle, but when thy days shall be fulfilled that thou sleepest with thy Fathers, I will set up thy seed after thee which shall proceed out of thy Bowels, and I will establish his Kingdom, he shall build an house for my name, and I will establish the Throne of his Kingdom for ever, I will be his Father and he shall be my Son, if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the Children of men, but my mercy shall not depart away from him, as I took from Saul. Chap. 7.

Thus David governed the Kingdom of Israel nobly all his days, and the mighty works that he did, and the great Victories that the Lord gave him, you may read of to the end of this Book.

### 1 Kings, 2 Chron.

AND when the day of David grew nigh that he should die, he charged Solomon his Son saying, I go the way of all the earth, be thou strong therefore and shew thy self a man, and keep the charge of the Lord my God, to walk in his ways and to keep his Statutes and his Commandments and his Judgments, and his Testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, that the Lord may continue his word which he spake concerning me, saying, if thy Children take heed to these way to walk before me in Truth, with all their heart and with all their soul, they shall not fail thee a man, said he to his Son the Lord my God, 1 Kings, 2. And so David slept with his Fathers, and was buried in the City of David.

Then said Solomon upon the Throne of David his Father, and his Kingdom was established greatly: *wherein* the Lord appeared unto Solomon in a Dream by night, and God said, what I shall give thee; Solomon said thou hast shewed to David my Father great mercies, according as he walked before thee in truth and in righteousness, and uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a Son to sit on his Throne, as it is this day; and now O Lord my God, thou hast made thy servant King instead of David my Father, and I am but a little Child, I know not how to go out and come in, thy servant is in the midst of thy people which thou hast chosen, a great people, it cannot be numbered, nor pointed for multitude; give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this so great a people? And the Speech pleased the Lord, that Solomon asked this thing; and God said, because thou hast asked this thing, and hast not asked long life, neither hast asked riches to thy self, nor hast asked the life of thine Enemies, but hast asked for thy self understanding to discern Judgment, behold I have done according to thy words; I have given thee a wise and understanding heart, so that there was none like thee before thee, neither shall any arise after thee like unto thee. *Chap. 3.*

1. So King Solomon reigned over all Israel as you may read in the fourth and fifth Chapters. And it came to pass in four hundred and fourscore years after the Children of Israel were come out of the Land of Egypt, in the fourth year of Solomons reign over Israel, in the month Zif, which is the second month, that he began to build the House of the Lord, of which building and the magnificence of it you may read from the sixth Chapter to the ninth Chapter of 2 Chron. 5. 2.

Then Solomon assembled the Elders of Israel and all the heads of the Tribes of Israel into Jerusalem that they might bring up the Ark of the Covenant to God out of the

City of David, which is Sion, and the Priests brought in the Ark of the Lord, into the Oracle of the House of the Lord, even to under the wings of the Cherubims. He built also his own House, which he was 12 years in building, Chap. 7.

And it came to pass when Solomon had furnished the building of the House of the Lord and the Kings House, that the Lord appeared unto Solomon the second time, and the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me, I have hallowed this house which thou hast built, to put my name there for ever, and if thou walk before me as David thy Father walked, in integrity of heart, and in uprightness, to do according to all that I command thee, and keep my Statutes and Judgements, then will I establish the Throne of thy Kingdom upon Israel.

So King Solomon excelled all the Kings of the earth for riches and for wisdom, and the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions, Chap. 10.

After this King Solomon loved many strange women, together with the Daughters of Pharaoh, the Moabites, and Ammonites, and Edomites, and Zidonians, and Hittites, all which the Lord had commanded the Children of Israel that they should not go into them.

So Solomon was drawn away with his Wives, and worshipped their Gods, and made Idols, and the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared to him twice, wherefore the Lord said unto Solomon, for as much as this is done of thee, and thou hast not kept my Covenant and my Statutes which I commanded thee, I will surely rend the Kingdom from thee, and give it to thy servant, notwithstanding in thy days I will not do it for David my servants sake, but I will rend it out of the hand of thy Son, howbeit I will not rend away all the Kingdom, but will give one Tribe to thy Son for David my servants sake, and for Jerusalems sake which I have chosen.

And it came to pass when Jeroboam went out of Jerusalem, that  
Ahiyah

*Abijah* the *Shilohite* found him in the way, and he clad himself with a new garment, and *Abijah* caught the new Garment and rent it in twelve pieces, and he said to *Jeroboam* take thee ten, for thus saith the Lord God of *Israel*, behold I will rend the Kingdom out of the hand of *Solomon*, and I will give ten Tribes to thee, but he shall have one for my servant *David's* sake, and for *Jerusalem's* sake, the City which I have chosen out of all the Tribes of *Israel*.

*Solomon* sought therefore to kill *Jeroboam*, and *Jeroboam* arose and fled into *Egypt* until the death of *Solomon*, and the rest of the Acts of *Solomon* and all that he did are written in the Book of the Acts of *Solomon*, and the time that *Solomon* reigned in *Jerusalem* over all *Israel* was 40 years, and *Solomon* slept with his Fathers, and *Rehoboam* his Son reigned in his stead, Chap. xv.

And when *Rehoboam* was come to *Jerusalem* he gathered of the House of *Judah* and *Benjamin* an hundred and fourscore thousand chosen men, which were Warriors, to fight against *Israel*, that he might bring the ten Tribes to him again, which *Jeroboam* the Son of *Nabar* went about to take from him, for they were given to him; but the word of the Lord came to *Shemaiah* the man of God, saying, speak unto *Rehoboam* the Son of *Solomon* King of *Judah*, and to all *Israel* in *Judah* and *Benjamin*, saying thus saith the Lord, ye shall not go up to fight against your Brethren return every man to his house for this thing is done of me, and they obeyed the word of the Lord and returned from going against *Jeroboam*.

And it came to pass in the fifth year of *Rehoboam* that *Shishak* the King of *Egypt* came up against *Jerusalem*, and took the fenced Cities thereof, and the Lord sent his Prophet *Shemaiah* to *Rehoboam* and the Princes of *Judah*, and they humbled themselves before the Lord, and the Lord was entreated of them, and heard them, and said that he would not destroy them, 2 Chron. 12: 1 Kings 14: 31. and *Rehoboam* slept with his Fathers, and *Abijah* his Son reigned in his stead.

In the 18. year of *Jeroboam's* reign began *Abijah* to reign over *Judah*, and there was War between *Abijah* and *Jeroboam*, and:

and *Abijah* set the Battel in array with an Army of valiant men of War, even four hundred thousand chosen men; and *Jeroboam* set the Battel in array against them with eight hundred thousand chosen men, being mighty men of valour; *Abijah* stood upon Mount *Sennabim*, which is in Mount *Ephraim*; and said, hear thou me *Jeroboam*, and all *Israel*, ought ye not to know the Lord God of *Israel* gave the Kingdom of *Israel* to *David* for ever, by a Covenant of Salt, and yet *Jeroboam* is risen up and rebelled against his Lord? and how do ye think to withstand the Kingdom of the Lord in the hands of the Son of *David*? and ye be a great rash Hude and there be with you golden Calves, which *Jeroboam* hath made for Gods, and behold God himself is with us for our Captains, and his Priests with sounding Trumpets to cry aloud against you. O Children of *Israel* fight not against the Lord God of your Fathers, ye shall not prosper: but *Jeroboam* caused an ambushment to be set before the Children of *Judah* and behind them, and they cryed upon the Lord, and the Priests sounded with Trumpets; then the men of *Judah* gave a shout, and as they shouted God smote *Jeroboam* and all *Israel*, and the Children of *Israel* fled before *Judah*, and God delivered them into their hands, *2 Chron.* 13. *1 Kings* 11. 28.

After this *Abijah* waxed mighty, and married 7 Wives, and had many two Sons and sixteen Daughters, and the rest of the acts that he did are written in the Story of the Prophet *Isaiah*; and the Prophets that prophesied in his days were *Shemaiah* and *Iddi*; and *Abijah* slept with his Father, and *Asa* his Son reigned in his stead.

So now *Jerome* read of the remaining Chapter of this Book, how *Israel* was divided and fell into decay, and how they served other Gods, and wrought abominations before the Lord, and the Lord spake unto them by his Prophets, but they would not hear, but hardened their hearts and wrought wickedness, and killed the Lords Prophets, but how Prophets were 450; and the Lord plagued them, and sent them Famine and Drought, as you may read, *2 Chron.* 18. 22.

And in the twentieth year of *Jeroboam*, *Asa* reigned over *Judah*, and



and *Asa* did that which was right in the sight of the Lord, and he gathered all *Judah* and *Benjamin* together, and they entered into a Covenant with the Lord God of their Fathers, that they would seek him with all their hearts: he took away the Altars of the strange Gods and the Images, and took away the *Sodanites* out of the Land, and he removed away the Idols which his Father had made: and the Lord cut off the *Ethiopians* before *Asa*, *Judah*, and *Benjamin*, and he removed his Mother from being Queen, because she had made an Idol in a Grove, and he destroyed her Idol and burnt it, *Chr.* 15. 1 *King* 15. 12.

In the 20 year of the reign of *Asa*, *Baasha* King of *Israel* came up against *Judah*, and built *Ramath*, so the intent he might let none go out nor come in to *Asa* King of *Judah*: then *Asa* brought out Silver and Gold out of the Treasury of the House of the Lord, and sent it to *Benhadad* King of *Syria* that dwelt in *Damascus*, that he might join with him against the King of *Israel*: and the King of *Syria* harkened unto him, and they smote *Jim*, and *Dan*, and *Abel-Beth-Maachab* and all the Cities of *Nephthali*.

1 And at that time *Hanani* came unto *Asa* King of *Judah*, and said, because thou hast relied on the King of *Syria*, and hast not relied in the Lord thy God, therefore is the Host of the King of *Syria* escaped out of thy hands, for the eyes of the Lord run to and fro throughout the whole Earth: he shew himself strong in the behalf of those whose heart is perfect towards him, herein thou hast done foolishly: and *Asa* was wroth with the Seer and put him in Prison.

And *Asa* in the thirty ninth year was diseased in his feet, and he sought not unto the Lord, but unto Physicians, and he slept with his Fathers: and the Prophet *Hanani*, and *Azariah* the Son of *Oded* prophesied in his days, and his Son *Isaiah* reigned in his stead: and he walked according to *Asa* his Father, and turned not aside from doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away, for the people had not prepared their hearts unto the God of their Fathers.

And the Lord was with Jehoshaphat, because he walked in the waies of David his Father, and sought the Lord, and his heart was lifted up in the waies of the Lord, and called his Princes, and with them he sent Levites and Priests, and they taught in Judah, and had the book of the Law of the Lord with them, and went about through all the Cities of Judah, and taught the people, and the fear of the Lord fell upon all the Kingdoms of the Land round about Judah, so that they made no War with Jehoshaphat.

And Jehoshaphat joined affinity with Ahab, and went down to Samaria to Ahab King of Israel, and they went down to Ramoth-Gilead, as you may read the 2 Chron. 18. 1. 1 Kings 22. 2. and Jehoshaphat caused Ahab to enquire of the Prophet of Israel, and afterwards they enquired of Mithaiash the Prophet of the Lord, which Ahab said he hated, for he never prophesied good of him, but evil.

## 2 Kings.

SO the King of Israel and Jehoshaphat King of Judah went up against Ramoth-Gilead, and a certain man drew a bow at a venture and smote the King of Israel between the joints of his Harneis, so that he died, 2 Chron. 18. 33. 1 Kings 22. Now Jeroboam the Son of Ahab reigned over Israel in Samaria in the 13. year of Jehoshaphat King of Judah, it came to pass when Ahab was dead, that the King of Moab rebelled against the King of Israel, and Joram King of Israel sent to Jehoshaphat King of Judah to join with him against Moab, and the King of Israel and the King of Judah went, and the King of Edom was with them against Moab: and the King of Israel said, alas! hath the Lord gathered these three Kings together to deliver them into the hand of Moab? and Jehoshaphat said, is there not here a Prophet of the Lord, that we may enquire of him? 2 Kings. and one of the Kings answered, here is Elisha that poured water on the hands of Elijah, and the three Kings went to enquire of him and

and *Elisba* said unto the King of *Israel*, what have I to do with thee? get thee to the Prophets of thy Father, and the Prophets of thy Mother; and *Elisba* said, as the Lord of Hosts liveth before whom I stand, were it not that I regard the presence of *Iehosaphat* King of *Judah*, I would not look towards thee nor see thee, but now bring me here a Minstrel, &c. and they prevailed against the *Adviser*, as you may read, *2 Kings 3*.

And it came to pass after this, that the Children of *Moab* and the Children of *Ammon*, and with them, from beyond the Sea from this side of *Syria*, went a great multitude that came up against *Iehosaphat* King of *Judah*, as you may read *2 Chron. 20*. and *Iehosaphat* feared before the Lord, and proclaimed a Fast, and set himself and all his people to seek the Lord; and the Lord gave *Iehosaphat* Victory over his Enemies; then returned *Iehosaphat* King of *Judah* with Joy to *Jerusalem*, for that the Lord had made them to rejoice over their Enemies.

But after this did *Iehosaphat* King of *Judah* join himself with *Ahasiah* King of *Israel*, who did very wickedly, to make Ships to go to *Tarshish*; then *Eliexer* prophesied against *Iehosaphat*, saying, because thou hast joined with *Ahasiah*, the Lord hath broken thy Works, so the Ships were not able to go to *Tarshish*.

So *Iehosaphat* slept with his Fathers, and *Iehoram* reigned in his stead, and *Ahasiah*, and *Elisba*, and *Eliexer* were the Prophets that prophesied in his days.

And *Iehoram* reigned eight years in *Jerusalem*, and did evil in the sight of the Lord, and walked in the ways of the Kings of *Israel*, as did the House of *Ahab*, for the Daughter of *Ahab* was his Wife, yet the Lord would not destroy *Judah*, for *David* his servants sake, as he promised to give him always a light to his Children; in his days *Edom* revolted, *2 Kings 8*, *2 Chron. 21*.

*Moab* also made high places in the mountains of *Judah*, and caused the Inhabitants of *Jerusalem* to commit Fornication, and compelled them thereto: and there came a Writing from *Elisba* the Prophet, saying thus saith the Lord God of *David* thy Father, because thou hast not walked in the ways of *Iehosaphat*, but hast walked

walked in the ways of the Kings of *Israel*, and hath made *Judah* and *Jerusalem* go a whoresing after Whoredoms; behold with a great Plague will the Lord smite thee, and thy people, and thy Wives, and thy Children: and after the Lord smote him in his bowels, that at the end of two years his bowels fell out, so that he died of sore Diseases; and the Inhabitants of *Jerusalem* made *Abaziah* his youngest Son King in his stead.

And the Lord sent his Prophet to anoint *Jehoash*, the Son of *Jehozabab*, the Son of *Nimshi* to be King over *Israel* a King; and he arose and went into the House, and poured Oyl on his head, and said, thus saith the Lord God of *Israel*, I have anointed thee King over the people of the Lord; and thou shalt smite the House of *Ahab* thy Master, that I may avenge the blood of my Servants the Prophets, and the blood of all the servants of the Lord, at the hands of *Jezabel*, for the whole House of *Ahab* shall perish, and I will make the House of *Ahab* like the House of *Jeroboam*, and the Dogs shall eat *Jezabel* in the portion of *Jezreel*.

Twenty and two years old was *Abaziah* when he began to reign, and he reigned one year in *Jerusalem*, also he walked in the ways of *Ahab*, for his Mother was his Counsellour to do wickedly, wherefore he did evil in the sight of the Lord, and the destruction of *Abaziah* was of God, by coming to see *Jezebel*, for when he was come, he went out with *Jezebel* against *Jeho* the Son of *Nimshi*, whom the Lord had anointed to cut off the house of *Ahab*, as you may read in *2 Chr. 22*; and they caught *Abaziah* where he was hid in *Samaris*, and when they had slain him they buried him, because they said, he is the Son of *Jehoshaphat* who taught the Lord.

But *Jehoshabe* the Daughter of King *Jezebel*, took *Jeho* the Son of *Abaziah*, and put him and his Nurse in a Bed-chamber, for she was the Wife of *Jehozada* the Priest, and he was with them hid in the House of God six years; then *Athaliah* reigned six years, and in the seventh year *Jehozabab* called all the Captains of the hundreds together, and the Priests and

and the Levites, and all the Congregation together with die King in the House of God; and he said unto them, the King's Son shall reign, as the Lord hath said of the Son of David, *2 Chr. 23.*

And *Joash* began to reign in the seventh year of *Jehu* King of *Israel*, and he was seven years old when he began to reign, and he reigned over *Jerusalem* forty years, and he did that which was right in the sight of the Lord, as *Jehoiada* the Priest instructed him.

But *Jehoiada* waxed old, and was full of days, and when he died he was 130 years old, and after his death the Princes of *Judah* left the House of the Lord, and served Idols in Groves, and wrath came upon *Judah* and *Jerusalem*; and the Spirit of the Lord came upon *Zachariah*, the Son of *Jehoiada*, the Priest, which stood above the People, and said, thus saith God, why trespass ye against the Commandment of the Lord? and they conspired against him, and stoned him with Stones at the Commandment of the King; thus *Joash* remembered not the kindness that *Jehoiada* had done unto him, but slew his Son.

The Army of the *Syrians* came against them, because they had forsaken the Lord God of their Fathers, so they executed judgment against *Joash*, and his own servants slew him in his bed, and *Amaniah* his Son reigned in his stead, *2 Chr. 22. 2 King. 9. 27.*

In the twenty third year of *Joash*, *Jehoshaphat* Son of *Jehoram* began to reign over *Israel*, and he did that which was evil in the sight of the Lord, *2 King. 13.* and followed the Sin of *Jeroboam*, and the anger of the Lord was kindled against *Israel*, and he delivered them into the hand of the King of *Syria*, and *Jehoshaphat* besought the Lord; and the Lord harkened unto him, for he saw the oppressions of *Israel* because the King of *Syria* oppressed them; and the Lord gave *Israel* a Saviour, so they went out from under the hand of the *Syrians*; and the Children of *Israel* dwell in their Tent; nevertheless they departed not from the Sin of *Jeroboam*, *Chap. 13. 6.* and *Jehoshaphat* slept with his Fathers, and *Jehoram* his Son reigned in his stead.

In the thirty seventh year of the reign of *Joash* King of *Judah*, began *Jehoiash* Son of *Jehoshaphat* to reign over *Israel*,

*Ishai* and reigned sixteen years, he did that which was evil in the sight of the Lord, and departed not from the Sin of *Yerobam*, who made *Israel* to sin; and *Ishai* slept with his Father, and *Ierobam* sat upon his Throne.

In the second year of *Ishai*, Son of *Ierobam* King of *Israel*, reigned *Amaziah* the Son of *Jash* King of *Judah*, he was 25 years old when he began to reign, and he reigned 29 years in *Jerusalem*, and he did that which was right in the sight of the Lord, but not like unto *David* nor *Jash* his Father: When his Kingdom was confirmed in his hands, he slew all his servants that had been his Father's, and he sent messengers to the King of *Israel*, that they might come up to look one another in the face: He drew also of the Children of *Edom*, in the Valley of *Sal*, ten thousand; and the King of *Israel* sent unto him, and said, thou hast helped *Immanuel*, and thine heart is lifted up, hasty at home, but *Amaziah* King of *Judah* would not, therefore *Ierobam* King of *Israel* went up and met *Amaziah* King of *Judah*, and looked him in the face at *Beer-sheva* which belongs to *Judah*, and *Judah* was put to the word, and fled every man before *Israel*; and the King of *Israel* took all the Gold and Silver, and all the Vessels that were found in the House of the Lord, and *Ierobam* King of *Israel* slept with his Father, and *Ierobam* his Son reigned in his stead: And *Amaziah* King of *Judah* lived some ten or threen years, and they made a conspiracy against him in *Jerusalem*, and he fled to *Eklat*, but they sent after him and slew him there; and all the people of *Judah* took *Amaziah* and made him King instead of *Amaziah* his Father.

In the twenty seventh year of the reign of *Ierobam* King of *Israel*, began *Amaziah*, also *Uzziah* Son of *Amaziah* King of *Judah* to reign, sixteen years old was he when he began to reign, and he reigned forty and two years in *Jerusalem*, and did that which was right in the sight of the Lord, *Chap. 25*; but the high places were not removed, but the people sacrificed and burnt Incense still thereon, and the Lord smote *Amaziah* King of *Judah*, that he was Lepen to the day of his death.

In the thirty eighth year of *Amaziah* King of *Judah*, did *Zachariah*



*Shallum* Son of *Jeroboam* reign over *Israel* in *Samarita* for fourteen, and he did that which was evil in the sight of the Lord, he departed not from the sins of *Jeroboam*; the Son of *Nebat*, that made *Israel* to sin; and *Shallum* the Son of *Jabish* conspired against him, and smote him and slew him, and reigned in his stead. This was the word of the Lord that he spake unto *Isaiah*, saying, thy Son shall sit on the Throne of *Israel* in the fourth Generation; and so it came to pass.

And *Shallum* the Son of *Jabish* began to reign in the 30. year of *Uzziah* King of *Judah*, and he reigned but one month in *Samarita*; and *Menahem*, the Son of *Gadi*, went up to *Samarita* and slew him, and reigned in his stead, and he did that which was evil in the sight of the Lord, 2 Kings 13.

And in the thirty ninth year of *Azariah* King of *Judah* began *Menahem* the Son of *Gadi* to reign, and he reigned ten years in *Samarita*, he did that which was evil in the sight of the Lord, and slept with his Fathers; and *Pekahiah* his Son reigned in his stead in *Samarita* two years, and he did evil in the sight of the Lord like *Jeroboam*, the Son of *Nebat*, that made *Israel* to sin; but *Pekah* the Son of *Reumiah*, a Captain of the, conspired against him, and killed him, and reigned in his stead.

And in the fiftieth year of *Azariah* King of *Judah* *Pekah* the Son of *Reumiah* began to reign over *Israel* in *Samarita*, and reigned twenty years, he did that which was evil in the sight of the Lord; and departed not from the sins of *Jeroboam*. In his days came the King of *Syria*, and took *Samaria*, and *Abel-beth-maac*, *Chab*, and *Jamab*, and *Kadish*, and *Hazer*, and *Gilead*, and *Gilfish*, and all the Land of *Naphthali*, and carried them captive to *Syria*; and *Hosai* Son of *Akai* made a Conspiracy against *Pekah* the Son of *Reumiah*, and smote him, and slew him, and reigned in his stead. In the days of these Kings, the Prophet *Ysaiah*, and the Prophet *Hosea* prophesied, as you may read in *Ysaiah* 1. 6. 7. Chap. and *Hosea* 1.

In the second year of *Pekah* the Son of *Reumiah* King of *Israel*, began *Jotham* the Son of *Uzziah* King of *Judah* to reign, 2 Chron. 27. 1. and he did that which was right in the sight of the

the Lord; but the high places were not taken away: in those days did the Lord begin to send against *Judah*: *Rezin* King of *Affria*, *1 Kings* 19. 39. and *Pekeb* the Son of *Remaliah*; and *Isaiah* slept with his Fathers, and *Abaz* his Son reigned in his stead.

In the seventeenth year of *Pekeb* Son of *Remaliah*, *Abaz* the Son of *Isaiah* King of *Judah* began to reign, twenty years old was he when he began to reign, and he reigned sixteen years, and he did not that which was right in the sight of the Lord: The Prophets that prophesied in these Kings days, were *Isaiah*, *Hosai*, and *Micah*; and how they came to war against *Abaz*, and *Abaz* took the Silver and Gold that was found in the House of the Lord, and sent it to the King of *Affria*, and the King of *Affria* carried the people away Captive, and slew *Rasin*, and King *Abaz* went to meet the King of *Affria* at *Damasceus*, and made *Deijah* the Priest make an Altar, and offer thereon after the manner of the *Affrians*, as you may read in *2 Kings* 16. and he turned the Kings entry from the House of the Lord, for the King of *Affria*, *2 Chr.* 28. he made his Sons pass through the fire, according to the abominations of the Heathen: and *Abaz* slept with his Father.

In the twelfth year of *Abaz* King of *Judah* began *Hoshea* the Son of *Elah* to reign in *Samaria* over *Israel*, and he reigned nine years: he did that which was evil in the sight of the Lord; when him came *Sheremanez* King of *Affria* and *Hoshea* became his servant, and the King of *Affria* found a Conspiracy amongst them, as you may read *2 Kings* 17. They walked in the Statutes of the Heathen whom the Lord cast out, and they served their idols, and they wrought wicked things to provoke the Lord to anger: for the Lord testified against *Israel* and against *Judah*, by all the Prophets and by all the Seers, saying turn ye from your evil ways, and keep my Commandments and Statutes according to all the Laws I commanded your Fathers, which I sent to you by my Servants the Prophets, nevertheless standing they would not hear, but hardened their necks, *1 Chr.* 19. 24. and this did *Astis* prophesy of them, *Isaiah* 40. 37.

In

In the ninth year of *Habon*, the King of *Assiria* took *Samaris*, and carried *Israel* away into *Assiria*, for so it was that *Israel* had sinned against the Lord their God, which brought them up from under the hand of *Pharaoh*, and the Children of *Israel* did secretly that which was not right against the Lord their God, they build them high places, and set up Images, they burnt Incense, they made two Calves, and made a Grove, and worshipped all the Host of Heaven, and served *Baal*, and caused their Sons and their Daughters to pass through the fire, and they used Divination and Inchantments, and sold themselves to do evil in the sight of the Lord to provoke him to anger: Therefore the Lord was very angry with *Israel*, and removed them out of his sight, and there was none left but the Tribe of *Judah* only, for the Children of *Israel* walked in all the sins of *Ierobeam*, which he did until the Lord removed *Israel* out of his sight, as he had said by his Prophets: so *Israel* was carried out of their own Land unto *Assiria* unto this day.

10 Tribes carried  
into Captivity.

Now in the third year of *Habon* King of *Israel*, *Hezekiah* the Son of *Abez* King of *Judah* began to reign, and he did that which was right in the sight of the Lord, according to all that *David* his Father did, he removed the high places, and broke the Images, and cut down the Grove, and brake in pieces the Brazen Serpent, for the Children of *Israel* burnt incense to it. He trusted in the Lord God of *Israel*, so that after him was none like him among all the Kings of *Judah*, nor any that were before him, and the Lord was with him, and he prospered whithersoever he went, as you may read in the 18. 19. and 20 Chapters of the second of the Kings, for when the Prophet *Isaiah* brought him tidings of their carrying into *Babylon* all that was in his house, all that his Father had laid up in store, and the carrying of his Sons and his Hiss: That they should be carried into *Babylon*, and that his Sons should be Eunuchs in the Palace of the King of *Babylon*, Chapter twenty, Second of *Chronicles* 29. 30. 31. 32. Chapters, then said *Hezekiah* unto *Isaiah*, good is the word of the Lord which thou hast spoken, and he said, is it not good?

if peace and mercy be many days, ver. 18. 19. And *Hezekiah* slept with his Fathers; and *Manasseh* his Son reigned in his stead.

*Manasseh* was twelve years old when he began to reign, and he reigned fifty five years in *Jerusalem*, and he did that which was evil in the sight of the Lord, after the abominations of the Heathens; *2 Chron. 33.* for he built again the high places that *Hezekiah* his Father had cast down, and reared Altars for *Baal*, and worshipped the host of Heaven, as you may read in *Chap. 21.* After this the Lord spake to *Manasseh*, and to his people, but they would not regard, wherefore the Lord brought upon him the host of the King of *Assyria*, which took *Manasseh* and bound him with Fetters, and carried him to *Babylon*; and when he was in tribulation he prayed unto the Lord, and the Lord was entreated of him and brought him again to his Kingdom in *Jerusalem*, as you may read in the *2 Kings 21.* and *2 Chron. 33.* and *Manasseh* slept with his Fathers; and *Amon* his Son reigned in his stead.

*Amon* was twenty and two years old when he began to reign, and reigned two years in *Jerusalem*; and he did that which was evil in the sight of the Lord, as did *Manasseh* his Father, he sacrificed to all the Images that *Manasseh* had made, and he humbled not himself before the Lord as *Manasseh* his Father did, and the servants of *Amon* conspired against him and slew him in his own house, *2 Chron. 33.* And the people of the Land made *Josiah* his Son King in his stead.

And *Josiah* was 8 years old when he began to reign, and he reigned thirty one years in *Jerusalem*, and he did that which was right in the sight of the Lord, like unto *David* his Father, as you may read in the 22. and 23. Chapters; *2 Chron. 34. 35.* Chapters; and like unto him there was no King before him, that turned unto the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of *Moses*; notwithstanding the Lord turned not away from the fierceness of his wrath, where with his anger was kindled against *Judah*, because of all the provocations that *Manasseh* had provoked him withall: and the Lord said

said I will remove *Judah* out of my sight: as I have removed *Israel*, for the Lord had given the ten Tribes of *Israel* into the hands of the King of *Assyria*, for the Children of *Israel* walked in the sins of *Jeroboam*, which he did: they departed not from them until the Lord removed *Israel* out of his sight, as he said by his Servant the Prophet: *So was *Israel* carried away out of their own Land to *Assyria*, for the Lord rejected all the seed of *Israel*, and afflicted them, and delivered them into the hands of Spoilers to cast them out of his sight, Chap. 18.* So as the Lord cut off *Israel*, so also he cut off the City of *Jerusalem* which he had chosen, and the House which he had said, my Name shall be there, Chap. 23, 27.

And of all these things did the Prophet *Isaiah* prophesie of in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah* Kings of *Judah*: the Daughter of *Sion* is left as a Cottage (saith the Prophet) in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beleagued City. (and in the 5. of *Isaiah* you may read at large, what the Lord speaks there by his Prophet): except the Lord had left us a very small remnant, we had been as *Sodom*, and we had been like unto *Gomorrah*, as you may read in the first Chapter, and so throughout the Book of *Isaiah*.

And *Jeremiah* the Prophet, the word of the Lord came to him in the days of *Josiah*, Son of *Amon*, King of *Judah*: he prophesied of the carrying away of *Jerusalem* Captive, as you may read, *For*, 1, *I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burnt incense unto other Gods, and worshipped the works of their own hands; therefore gird up thy loins and arise against this whole Land, and against the Kings of *Judah*, against the Princes thereof, against the Priests thereof, and against the people thereof, for I have made thee as a defenced City, and as an Iron Pillar: they shall not prevail against thee, for I am with thee, saith the Lord to deliver thee.*

The Lord said unto me, in the days of *Josiah* the King, hast thou seen what this rebellious *Israel* hath done, for she hath gotten up upon every high Mountain, and under every green Tree, and

there played the harlot, and I said when she had done all this, turn thou unto me, but she returned not, and her rebellious Sister *Isabel* saw that when I saw that by all occasions rebellious *Isabel* had played the harlot, I cast her away, and gave her a Bill of divorce, yet her rebellious Sister *Isabel* was not afraid, but went also and played the harlot, so that the lightness of her Whoredoms hath defiled the Land, as you may read at large in the third Chapter of the Prophetic of *Ieremias*, so on throughout the Book.

And this *Isabel* put down the Idolatrous Priests that burnt incense unto *Baal*, according as the man of God did foretell 1 *King* 13: a Child shall be born unto the house of *David*, *Isabel* by name, and upon thee shall he offer the Priests, and mens bones shall be burnt upon thee, viz. the Altar: he put down also the horses that the Kings of *Israhel* had given to the Sun, at the entering of the House of the Lord, and the Altars that were on the top of the Chamber of *Ahas*, which the Kings of *Israhel* had made, and he broke the Images in pieces, and cut down the Groves. Furthermore the Altar that was at *Beisel*, and the high places made by *Ieroboa*m the Son of *Nabal*, and as *Isabel* turned himself he spied the Graves that were in the Mount, and sent and took the bones out of them, and burnt them upon the Altar, according to the word of the Lord which the man of God proclaimed, who cryed the same words, thou shalt be, what shall I see? and the men of the City said, It is the Sepulchre of the man of God, which came from *Judah* and told these things which thou hast done to the Altar of *Beisel*, 1 *King* 13, 2: then said he let him alone, let some remove his bones, 2 *Chron* 24, 25. Chap.

And that King *Isabel* caused the Law of the Lord to be read, and when he heard the words of it, he rent his Cloathing, because that his two Fathers had forsaken the Lord, and burnt incense unto *Baal*, and he sent to *Elisha* the Prophet, that dwelt in the Colledge in *Jerusalem*, to enquire of the Lord concerning the people of *Israhel*, and he said unto them, thus saith the Lord God, tell the king that I say you thus saith the Lord, I will bring evil upon this place, and upon the inhabitants thereof, even the words of the



the Book which the King of *Babylon* hath read, because they have forsaken me, and burnt incense unto other Gods, that they might provoke me to anger: therefore my wrath is kindled against this place, and shall not be quenched. Chap. 22.

And the King sent and gathered unto him all the Elders of *Judah* and *Jerusalem*, and read the Law before them in the house of the Lord, and the King stood by a Pillar and made a Covenant before the Lord, and before all his people, to walk after the Lord, and to keep his Commandments, as you may read, Chap. 23.

In his days *Pharaoh Necho* King of *Egypt* went up against the King of *Assyria* to the River *Euphrates*, and King *Jesias* came up against him, whom when *Pharaoh* saw he slew him at *Meriddo*, and the people of the Land took *Jehoshaz* Son of *Jesias*, and anointed him King in his Fathers stead.

And *Jehoshaz* was thirty and three years old when he began to reign, and he reigned three months in *Jerusalem*, and he did that which was evil in the sight of the Lord, and the King of *Egypt* put him down at *Jerusalem*, and made *Eliakim* his Brother King over *Judah* and *Jerusalem*, and turned his name to *Jehojahim*.

And *Jehojahim* was twenty and five years old when he began to reign, and he reigned eleven years in *Jerusalem*, and he did that which was evil in the sight of the Lord, and in his days the King of *Babylon* came up, and the Lord sent against him the Bands of the *Chaldees*, and Bands of the *Syrians*, and Bands of the *Mosabites*, and Bands of the Children of *Ammon*, and sent them against *Judah* to destroy it, according to the word of the Lord which he spoke by his Servants the Prophets, surely as the Commandment of the Lord came this upon *Judah* to remove them out of his sight, for the sin of *Mesaiah* according to all that he did, and also for the innocent blood that he shed, for he filled *Jerusalem* with innocent blood, Chap. 24.

At that time *Nebuchadnezzar* King of *Babylon* came up against the City of *Jerusalem*, and he and his Servants besieged it, and *Jehojahim* King of *Judah*, he and his Mother, and his Prin-

Princes, and his Servants, and his Officers, went out to meet him, and the King of *Babylon* took them, and he carried out thence all the Treasure of the House of the Lord, and the Treasure of the Kings House, and cut in pieces all the Vessels of Gold which *Solomon* the King of *Israel* had made in the Temple of the Lord, and he carried away all *Israelites*, and all the Princes, and the mighty men of valour, even ten thousand Captive, and all the Craftsmen, and the Smiths, and there remained none save the poorest sort of the people.

And he carried away *Jehoiachim* into *Babylon*, *Judah* and *Jerusalem* and the Kings Mother, and the Kings Wives, and his Officers he carried away captive from *Jerusalem*, and the mighty men of the Land, even seven thousand, and Craftsmen and Smiths a thousand, all that were strong and apt to War, then the King of *Babylon* brought captive to *Babylon*, and he made his Fathers Brother King of *Jerusalem*, and he reigned seven years, until he rebelled against the King of *Babylon*, and then the King of *Babylon* came against him and took him; and then the havoc and the Spoil that was made at *Jerusalem*, you may read in the twenty fifth Chapter, 2 *Chr.* 36.

And thus the sins and abominations that the Children of *Israel* wrought against the Lord with their Kings that reigned over them, and how the Lord by his Prophets would have turned them, unavailingly, and how he sent Simeon upon precept, and line upon line, as you may read at large in the Prophecies of *Isaiah*, and in the Prophecies of *Jeremiah*, and *Hosea* prophesied in that time, in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, and in the days of *Jeroboam* the Son of *Isaiah* King of *Israel*. The beginning of the word of the Lord by *Hosea*, the Lord said unto *Hosea*, go take thee a Wife of Whoredoms, and the Children of Whoredoms, for the Land hath committed great Whoredoms, departing from the Lord. So he went and took *Gomer*, the Daughter of *Debilaim*, which conceived and bare a Son, and the Lord said unto him, call his name *Jezeel*; for yet a little while and I will avenge the blood of *Jezeel* upon the house of *Israel*, and it shall come

come to pass in that day, that I will break the bow of *Israel* in the Valley of *Iezreel*. *Ezekiel* 1. 10. my people are against at their flocks, and their hand declareth unto them, for the spirit of Whoredoms have caused them to erre, and they have gone a whoring from under their God, they have dealt treacherously against the Lord; the Princes of *Israel* were like them that remove the bound, therefore I will pour out my fury upon them like water, saith the Lord. *Ezek.* Chap. 4. 3. and so on throughout that Book, you may read how the Lord by his Prophet complains of their idolatry.

The word of *Amos* who was amongst the Herdsmen, which he saw concerning *Israel* in the days of *Uzziah* King of *Judah*, and in the daies of *Jeroboam* King of *Israel*, two years before the earthquake; and he said the Lord will roar from *Sion*, and utter his voice from *Jerusalem*, and the inhabitants of the sheep herds shall moorn, and the top of *Carmel*. *Amos* 1. Hear his word that the Lord hath spoken against you, O Children of *Israel*, against the whole Family which I brought up from the Land of *Egypt*, saying, ye only have I known of all the Families of the earth, therefore will I punish you for your iniquities; *Amos* 3. 1, 2.

And the Prophet *Ezekiel* saith, now it came to pass in the thirtieth year, in the fourth month on the first day of the month as I was among the Captives, that I saw the Vision of God; here the Lord did not only prophesie before they went into Captivity, but even when they were in the Captivity, the Lord sent his Prophet unto them, as you may see hereafter.

The word of the Lord came expressly to *Ezekiel* the Priest the Son of *Buzi*, in the Land of the *Chaldees*, by the River *Goyan*, and the hand of the Lord was there upon him as he was amongst the Captives. *Ezek.* 1. and the Spirit entered into me, and when he spake unto me, and set me on my feet; he said unto me, Son of man, I send thee to the Children of *Israel*, a rebellious Nation, that have rebelled against me, they and their Fathers have blasphemed against me, even to this very day, for they are impudent Children, and stiff necked; I do send thee unto them, and thou shalt

that say, thou faith the Lord God, Chap. 1. and so on, as you may read throughout the Prophecies of *Jeremiah*.

And *Jeremiah* in his Lamentations faith, how doth the City sit solitary, that was full of people; how is she become as a Widow, *Judah* is gone into Captivity because of affliction, and because of her great sorrows, she dwelleth amongst the Heathen, she findeth no rest, all her Persecutors overlook her, as you may read on through the Lamentation of *Jeremiah*.

*Daniel* the first Chap. In the third year of *Jehoiakim* King of *Judah*, came *Nebuchadnezzar* King of *Babylon* unto *Jerusalem* and besieged it, and the Lord was in Captivity.

gave *Jehoiakim* King of *Judah* into his hands, with one of the Vessels of the House of God which he carried into the Land of *Shinar*, and he brought the Vessels into the Treasury of the House of his God, ver. 1. 2.

Now this King *Nebuchadnezzar* spake to the Master of the Eunuchs, that he should bring certain of the Children of *Israel*, and of the King's seed, and of the Princes: now amongst these were the Children of *Judah*, amongst which *Daniel* was one, as you may read *Deu. 1.* and so on to *Chap. 9.*

In the first year of *Darius*, in the first year of his reign, I *Daniel* understood by Books the number of years, wherein the word of the Lord came to *Jeremiah* the Prophet, that he would accomplish seventy years in the Desolations of *Jerusalem*, *Deu. 9. 1. 2.* And so *Daniel* set his heart unto the Lord and prayed, and he was answered in the 24. ver. seventy weeks are determined upon thy people, and upon thy holy City to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and the Prophetic, and to strengthen the most holy, as you may read to the end of the Chapter; and it shall come to pass, when seventy years are accomplished, that I will punish the King of *Babylon*, that Nation which the Lord took for their iniquities.

And the Prophet *Malachi*, he faith, that *Judah* hath dealt treacherously, and an abomination is committed in *Israel* and in *Jerusalem*.

*Jerusalem*, for *Judah* hath profaned the holiness of the Lord, which he loved, and hath married the Daughter of a strange God: the Lord will cut off the man that doth this, for the Lord of *Israel* saith, that he hateth putting away, for one covereth his violence with his Garment: therefore take heed that ye do not so treacherously, saith the Lord, *Isaiah* 2.

And as these holy Prophets prophesied of their going into Captivity, so likewise they prophesied of their returning back again, as you may read in *Isaiah* 45, and *Jeremiah* 24, and First Chapters.

Thus saith the Lord to his anointed, to *Cyrus* whose right hand I have holden to subdue Nations before him; *Isaiah* 45. The word of the Lord came to *Jeremiah* in the fourth year of *Jehoiachin*, Son of *Josiah* King of *Judah*, that was the first year of *Nabuchodonosor* King of *Babylon*; the which *Jeremiah* the Prophet spake unto all the People of *Judah*, and all the Inhabitants of *Jerusalem*, saying, this whole Land shall be a desolation, and an astonishment, and these Nations shall serve the King of *Babylon* seventy years; and it shall come to pass, when seventy years are accomplished, that I will punish the King of *Babylon*, and that Nation, saith the Lord, for their iniquity, and I will make the *Caldeans* a perpetual desolation, *Jeremiah* 25. 11, 12.

In the first year of *Cyrus* King of *Persia*, that the word of the Lord by the mouth of *Jeremiah* and *Ezekiel* might be fulfilled, the Lord stirred up the spirit of *Cyrus* King of *Persia*, that he made a Proclamation throughout the Kingdom, and put it in writing, saying, thus saith *Cyrus* King over *Persia*, the Lord God of Heaven hath given me all the Kingdoms of the Earth, and hath charged me to build him an House at *Jerusalem*, which is in *Judah*, and who is there amongst you of all his people, his God be with him, and let him go up to *Jerusalem* which is in *Judah*, and build the House of the Lord God of *Israel*, for the House of God is in *Jerusalem*.

Then rose up the chief of the Fathers of *Judah* and *Benjamin*, and the Priests and the Levites, with all them whose spirit God had raised to go up to build the House of the Lord, which is in *Jerusalem*.

*Jerusalem*; also *Cyrus* the King brought forth the Vessels of the House of the Lord which *Nebuchadnezzar* had brought forth out of *Jerusalem*, and had put them in the House of his Gods; and this confirmeth the Prophecies of *Isaiah* who prophesied long before they were into Captivity; and said to *Jerusalem* thou shalt be inhabited, and saith to the Cities of *Judah* ye shall be built, that *Isaiah* of *Cyrus* be is my Shepherd, and shall perform all my pleasure, even saying to *Jerusalem*, thou shalt be built, and to the Temple, thy Foundations shall be laid, *Isaiah* 44. 18.

And in *Jeremiah*, Chap. 29. thus saith the Lord, that after seventy years are accomplished in *Babylon*, I will visit you and perform my good word towards you, in causing you to return to this place, for I know the thoughts that I think towards you, saith the Lord, are thoughts of peace and not of evil, ver. 11, 12. hear ye therefore the word of the Lord all ye of the Captivity whom I have sent from *Jerusalem* to *Babylon*, turn ye again every one from his evil way, and dwell in the Land that the Lord hath given you, ver. 28. and *Jr* Chap. 31. Thus saith the Lord, a voice was heard in *Ramah* lamentation, and bitter weeping, *Rachab* weeping for her Children, and refused to be comforted for her Children, because they were not: Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded saith the Lord, and they shall come again from the Land of the Enemy, and there is hope in thine end saith the Lord, thine thy Children shall come again to their own borders, ver. 13, 16, 17.

And thus the Lord I have overthrown some of you, as God overthrew *Sidon* and *Gaza*, and ye were as a Fishnet and plucked out of the burning, yet have ye not returned unto me saith the Lord, therefore thus will I do unto thee O *Israel*, and because I will do this unto thee, prepare to meet thy God, O *Israel*, ver. 11, 12.

And the Prophet *Micah* saith, be in pain and labour to bring forth, O Daughter of *Ben*, like a woman in travail, for now shall thou go forth out of the City, and thou shalt dwell in the field, and thou shalt go to *Babylon*, and there shall thou be delivered



vered, there shall the Lord gather them from the hand of their Enemies, many Nations are gathered together against thee, that say let them be defiled: but they know not the thoughts of the Lord, neither understand his Counsel, for he will gather them as the Sheaves into the floor, *Micah*, 4. throughout the Chapter; and again *Micah* the 7. Rejoice not against me, O mine Enemy, when I fall I shall arise, when I sit in darkness, the Lord shall be my light: I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause: in that day that the Walls are to be built, in that day the Decree shall be far removed. Thus *Micah* prophesied in the days of *Jotham*, and *Hezekiah* Kings of *Judah* concerning *Babylon*, as you may read in *Micah*, 1.

And the Prophet *Isai* saith, blow a Trumpet in *Sion*, sanctifie a Fast, call a solemn Assembly, for the Lord will be jealous for the Land, and pity his people, and say I will send you Corn, and Wine, and Oyl, and I will no more make you a reproach among the Heathen, and I will remove off far from you the Northern Army, and I will drive him into a Land barren and desolate: Rejoice and be glad ye Children of *Sion*, &c. *Isai* 2. 3. Chapter, and I will bring again the Captivity of *Judah* and *Jerusalem*.

And the word of the Lord came to *Zephaniah*, in the Days of *Josiah* Son of *Amon* King of *Judah*, I will also stretch out my hand upon *Judah*, and upon all the Inhabitants of *Jerusalem*, and I will cut off the remnant of *Baal* from this place, and them that worship the Host of Heaven upon the House tops, and them that worship and swear falsely by the Lord, and that swear by *Moloch*, *Zeph*, 1.

### Ezra.

Thus you may read throughout the whole foregoing Prophet, how the Lord dealt with his people in loving kindness and tenderness, sending his Prophets with line upon line, and

Twelve hundred years, as you may read in all the Prophecies although all the Bible, and until according to the word of the Lord by his Prophets that they were carried away captive, and until the term of years was expired, which the Lord by his Prophets Promised of: And when the years were expired, he raised up *Cyrus*, according to his word by his Prophets, to build his Temple, and to call them home to *Jerusalem*, as is before mentioned, and as you may read in the 1. Chapter of *Ezra*, and so on. Even so did *Cyrus* King of *Persia*, bring forth by the hand of *Mithridath* the Treasurer, the Vessels of the House of the Lord, and numbered them unto *Sabbathazar* the Prince of *Tulch*, ver. 8.

Now these are the Children of the Province that went up out of the Captivity, of those that had been carried away, whom *Nebuchadnezzar* King of *Babylon* had carried unto *Babylon*, and came again unto *Jerusalem* and *Judah*, every one unto his City: you may read their names in the 2. Ch. of *Ezra*.

And when the seventh month was come, and the Children of *Israel* were in the Cities, the people gathered themselves together as one man to *Jerusalem*, and they set up the Altar upon his basis, and they offered burnt Offerings thereon unto the Lord, even burnt Offerings morning and evening, according to *Deuteronomy* 27. 6.

They kept also the Feast of Tabernacles, as it is written in *Exod.* 23. 16. *Numb.* 29. 12. and so on; they set up the Worship of God, as you may read in *Ezra* Ch. 3.

Now in the second year of their coming into the House of God at *Jerusalem*, in the second month began *Zerubbabel*, and those that were with him, the Brethren, the Priests, and the Levites, they that were come out of the captivity unto *Jerusalem*, they began to build the House of God, and to set forward the Workmen, *Nehem.* 2. And when the Builders had laid the foundation of the Temple of the Lord, they set their Feasts in their apparel, as you may read in the end of the Chapter. Now

Now when the Adversaries of *Jerusalem* heard that the Children of the Captivity builded the Temple unto the Lord God of Israel, then they came to *Zerubbabel* and to the chief of the Fathers, and said unto them, let us build with you, for we seek your God as ye do, and we do sacrifice unto him: but *Zerubbabel* and *Jehus*, and the rest of the chief of the Fathers of Israel, said unto them, you have nothing to do with us, to build a House unto our God, we our selves together will build unto the Lord God of Israel: as *Cyrus* the King of Persia hath commanded us, and the people of the Land weakened the hands of the people of Judah, and troubled them in building, and hired Counsellours against them to frustrate their purpose all the days of *Cyrus* King of Persia: and in the reign of *Darius*, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem, and in the days of *Artaxerxes*, *Rehum* the Chancellour, and *Simsai* the Scribe, wrote a Letter against Jerusalem unto *Artaxerxes* the King in this sort, which Letter hindered the building, untill the reign of *Darius*, as you may read in *Ezra* 4.

Then the Prophets *Haggai*, and *Zacharias* prophecied unto the Jews which were in Judah and in Jerusalem, in the Name of the Lord God of Israel: in the second year of *Darius* the King, in the sixth month, came the word of the Lord by *Haggai* the Prophet unto *Zerubbabel* the Son of *Shealtiel* Governour of Judah, and to *Jehus* the Son of *Iedai* the High Priest, saying, thus saith the Lord of Hosts, the people say the time is not come, the time that the Lords House is to be built: then came the word of the Lord to *Haggai* the Prophet saying, is it time for you to dwell in your cieled Houses, and this House lie waste? *Hag*.

Then *Zerubbabel* the Son of *Shealtiel*, and *Jehus* the Son of *Iedai* the High Priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of *Haggai* the Prophet, in the Lord their God had sent him: and the people did fear before the Lord: then spake *Haggai* the Lords Messenger in

in the Lords message unto the people saying I am with you  
saith the Lord, and the Lord blessed us the house of Zerubbabel  
and the house of David, and the spirit of the residue of the peo-  
ple, and they came and did work in the House of the Lord of  
Hells their God: in the seventh month, and the twenty first day  
of the month, came the word of the Lord by the Prophet Ha-  
gai, saying, speak unto Zerubbabel the Governour of *Judah*, and  
to *Jehoiada* the High Priest, and to the residue of the people, say-  
ing, who is left among you that saw the House in her first glory,  
and how do ye see it now? is it not in your eyes in comparison  
as nothing? yet be strong, O Zerubbabel, saith the Lord, and be  
strong O *Jehoiada* the High Priest, and be strong all ye people of the  
Land, saith the Lord, and work, for I am with you saith the  
Lord of Hells, according to the word that I commanded with  
you when ye came out of Egypt, so my spirit remained among  
you, fear ye not: as you may read throughout the Prophetic of  
*Hagai*.

In the eighth month, in the second year of *Darius*, came the  
word of the Lord unto Zerubbabel, unto the Jew that were to  
build the Temple in *Jerusalem*, saying, the Lord hath been fore-  
displeased with your Fathers, thus saith the Lord of Hells turn unto  
me, and I will turn unto you saith the Lord of Hells, be not as  
your Fathers unto whom the same Prophets cried saying, turn  
ye from your evil work, and from your evil doings, for they did  
not hear, nor hearken unto me saith the Lord, but your Fathers,  
where are they now? do they live for ever? but my words and  
my Commandments which I commanded my Prophets, took  
hold on them, as you may read from the first Chapter of *Zerub-  
babel* to the 4. Ch.

So after that their Prophet had prophesied  
unto them, in the second year of *Darius*,  
as you may read in *Hagai*, They rose up  
*Zerubbabel* and *Jehoiada*, and began to build

the House of God which is at *Jerusalem*, and with them were  
their brethren of God building them, and then came to them  
*Tatten* Governor on this side the River, and *Nabonazar* Priest  
and

and their Companions, and said unto them, who is it that commandeth you to build this House, and make up this Wall? but the eye of their God was upon the Elders of the Jews, that they could not cause them to cease, till the matter was come to *Darius*, and then they returned an answer by Letter concerning the matter; the Copy of which Letter you may read to the end of the 5. Chapter.

Then *Darius* the King made a Decree, according to the Contents of the Letter, and search was made in the House of the Rolls, where the Treasuries were laid up in *Babylon*, as you may read throughout the 6. Chapter. And the King made Decrees that none should hinder them, but the House should be built with speed: and the Elders of the Jews builded, and they prospered through the prophesying of *Haggai* and *Zacharias*: and *Zacharias* prophesied to them again in the fourth year of *Cyrus*, as you may read *Zach. 7.*

And they builded and finished it, according to the command of the God of *Israel*; and according to the Commandment of *Cyrus*, and *Darius*, and *Alexander*, *Nebuchadnezzar*, 5. 6. and 7. Chapters; and this House was finished on the third day of the month *Adar*, which was in the *Temple finished*, sixth year of the reign of *Darius* the King.

So you may read their course of life, and their worship that they performed unto the Lord, and how they sought the Lord, you may read through the Book of *Ezra* and *Nehemiah*, and how *Nehemiah* prayed unto the Lord, and humbled himself before the Lord, and how he went in the night to view the Wall that was broken down, and laid ruinous, and how he joined himself with the Builders, and opposed the Adversaries, and looked up, and encouraged the Nobles, and the Rulers, and the rest of the people, and said, be not afraid of them, as you may read in this Book of *Nehemiah*.

In the sixth Chapter of *Nehemiah* you may read how the Children of *Israel* assembled themselves together with fasting, and with sackcloth, and earth upon them; and the Seed of *Israel* separated themselves from all Strangers, and stood and confessed

filled their eyes, and worshiped God after they were returned  
back from their captivity, and then came to Jerusalem, and had  
built the Temple, as you may read at large in this Chapter, and  
to on throughout the Book of Nehemiah.

### Chapter

**A**NB followeth in the Book of *Ezra*, you may see how  
the Lord in his mercy was pleased to promote the Jews  
interced under *Ahasuerus*, by means of *Mordane* and *Queen Esther*,  
as you may read throughout the History of this Book of *Ezra*,  
therefore the Jews on the fourth day, that is, in the seventh  
Month, made the 14 day of the month *Adar* a day of gladness,  
and feasting, and a good day of sending portions one to another,  
and *Mordane* wrote these things, and sent Letters unto all the  
Jews that were in all the Provinces of King *Ahasuerus* both far  
and near, even to one hundred and thirty seven Provinces, to  
celebrate this amongst them, that they should keep the fourteenth  
day of the month *Adar* as the seventeenth day of the same  
month, and this was established among the Jews to be kept  
yearly, as you may read at the end of the 9. Chapter of *Ezra*,  
and the King *Ahasuerus* did so, because *Mordane* had said that  
he was one with the Jews, and for a reward the Jews  
and accepted of the multitude of his goodness, for that he saved  
of his people, and bestowed peace on all his Jews, and this is  
written in the Book of the *Esther*, of the King of Media and  
*Persia*, *Ezra* 10.

And thus far you may see how the Lord hath dealt with his  
people *Israel*, and how merciful he hath been in his dealing to  
their forefathers, and the tender eye and care he had over them  
all along, and how gladly he would have had them to have obeyed  
his Commandments and his Statutes, that they might have  
lived to him. You may read also how he was angry with the  
priests, and how he rebuked them, for they did not obey him,  
and did grievously provoke him through their various trans-  
gressions,



nations; yet you see how careful he was of them, and faithful to them, and according to the Prophecies of the Prophets brought them back again to their own City.

But this was not all, there is much behind yet, for the Decree and Determination of the Lord was a further thing, and these peculiar people which the Lord did chuse above all the Families of the earth, they were a figure of the right, and true, and precious seed of God; and though they were a people as you see that had often rebelled against the Lord, and fallen away from him, and murmured against him, as you may see they did often in the Wilderness, when the Lord had set *Moses* and *Aaron* over them, as you may see, *Numb. 13.* and all the Congregation lift up their voices and cryed, and the people wept; and the Children of *Israel* murmured against *Moses* and against *Aaron*, and the whole Congregation said, would God we had died in the Land of *Egypt*, would God that we had died in the Wilderness, and wherefore hath the Lord brought us up to this Land? our Wives and our Children to be a Prey? were it not better for us to return into *Egypt*? let us make us a Captain, and let us return into *Egypt*.

Here you may see how they requited the Lord, and how evilly they dealt with him for all his mercies, and his wonders which he wrought for them, and many a time did they murmur and rebel against the Lord, while *Moses* led them through the Wilderness, even forty years long was the Lord grieved with them, and tempted with them, till he even swore in his wrath that they should not enter into his rest; and all along ever since you may see how ill they dealt with the Lord, and continually provoked him to anger by their abominations and worshipping of other Gods, insomuch that he complaineth by his Prophet *Isaiah*: hear O Heavens, and give ear O earth, for the Lord hath spoken, I have nourished and brought up Children, and they have rebelled against me; the Oxe knows his owner, &c. as you may read through the fifth Chapter of *Isaiah*. And again in *Jeremiah* 23. O ye Heavens at this, and be horribly afraid, O ye earth, & be dismayed: for the Lord hath forgotten the Fountain of living waters, and heaved



teconfness, which took away their daily Sacrifices is manifested, and comprehended within this number of time, as you may read *Dan. 9. 25. 26. 27.* where the Angel divides into several parts these seventy weeks. Know therefore and understand that from the going forth of the Commandment to restore and build *Jerusalem*, unto the *Messiah* the Prince shall be seven weeks, and threescore and two weeks the Street shall be built again, and after threescore and two weeks shall the *Messiah* be cut off, but not for himself; and the people of the Prince shall come and destroy the City and the Sanctuary, and the end thereof shall be with the flood, unto the end of the War desolations are determined, and he shall confirm the Covenant with many for one week, and in the midst of the week, he shall cause the daily Sacrifice and Oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the abominations determined shall be poured upon the desolate.

Now this 9. Chap. of *Daniel* is confirmed by Christ Jesus himself *Matth. 24.* when therefore ye shall see the abomination of desolation spoken of by *Daniel* the Prophet, standing in the holy place, who so readeth let him understand, *ver. 15. Mar. 13. 14.* So at the time appointed, according to the promise of the Lord, the *Messiah* came, whose descent and Genealogy you may read in the first of *Matthew*.

His Generation is of *Judah's* Tribe, which confirms *Gen. 49. 10.* His Prophecy, *Judah* thou art he whom thy Brethren shall praise, thine hand shall be upon the neck of thine Enemies, thy Fathers Children shall bow down to thee, *Gen. 49. 8.* of this also the Apostle bears witness: *Paul* a servant of Jesus Christ called to be an Apostle, separated unto the Gospel of God which he had promised afore by his prophets in the holy Scriptures concerning his Son Christ Jesus our Lord, which was made of the seed of *David* according to the flesh, and declared to be the Son of God according to the Spirit, *Romans* the 1. Chap. 3. 3. 4. 7. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And again the Apostle when he was speaking of his Kinsmen, the Jews according to the flesh, saith, I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen according to the flesh, who are *Israelites*, to whom pertaineth the adoption and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, whose are the Father, and of whom concerning the flesh Christ came, who is over all, God blessed for ever, *Rom. 9. 3, 4, 5.*

And in the first of *John*, when the Disciples were seeking for Christ, Jesus turned and saith unto them what seek ye? they said unto him *Rabbi*, which being interpreted, Master, and one of them findeth his Brother, and saith unto him, we have found the Messiah, which being interpreted, is the Christ; Jesus saw *Nathaniel*, and saith of him, behold an *Israelite* indeed, in whom there is no guile, *ver. 47.*

And Jesus himself saith to the woman of *Samaritan*, we know what we worship, for salvation is of the Jews; the woman saith, I know that when the Messiah cometh, which is called Christ, he will tell us all things; Jesus saith unto her, I am he, *Joh. 4. 22.* to the 26. *ver.*

Thus the Lord performed his faithful Covenant and promise unto *Abraham*, and to his seed; of whom according to the flesh, Christ came. So that you see he is a God that keepeth Covenant with his people; though they broke his Commandments and his Law, and his Ordinances, and his Statutes, yet he fulfilled his Promises and Covenant to them concerning Christ coming in the flesh. So now as the Law was given forth by *Moses*, grace and truth cometh by Jesus Christ. And so as the Children of *Israel* and all their Law, and the Ark of the Covenant, and their Priests, and their Offerings, and their Sacrifices, and their Sabbaths, and their Temple, the Apostle saith, was but a Figure for the time then present, in which were offered both Gifts and Sacrifices; that could not make him that did the service perfect; as pertaining to the conscience, they could not make the Priests perfect, as you may read at large in the 9. and 10. Chapters of the *Hebrews*.

Therefore.

Therefore the Lord had a further thing in his determination and Decree, in the manifesting his Son Christ Jesus in the flesh, of which we shall speak more hereafter.

And the Apostle saith, *Gal. 2.* let no man therefore judge you in meat or in drink, or in respect of an holy day, or a new Moon, or of the Sabbath days, which are a shadow of things to come, but the body is Christ. And this is that seed which the Apostle saith the promise was made unto: Now to *Abraham* and his seed were the promises made, he saith not to seeds, as of many, but as of one, and to thy seed, which seed is Christ, *Gal. 3. 16.*

And so, notwithstanding that they broke their Covenant with the Lord, which stood in outward performances, yet the Lord performed his promise and Covenant unto *Abraham*, which is the seed Christ, which the Lord calls a new and everlasting Covenant, *Heb. 8. 10. Jer. 31. 33.* For saith the Apostle, it is written that *Abraham* had two sons, the one by a bond-maid, the other by a free woman: he who was of the bond-woman, was born after the flesh, and he of the free woman, was by promise; which things are an Allegory: for these are the two Covenants, the one from Mount *Sinai*, which genereth to bondage, which is *Hagar*, for this *Hagar* is Mount *Sinai* in *Arabia*, and answereth unto *Jerusalem* which now is, and is in bondage with her Children, *Gal. 4. 22, 23, 24, 25.*

These are they we have created on all along, *Jerusalem* according to the flesh, which were the visible people that the Lord owned in their day upon the Earth, which had their Law outward written in Tables of stone, their Covenant outward, which was an Ark, their Priests whose lips were to preserve their knowledge, were outward Priests, which was the Tribe of *Levi*, their Offerings and their Sacrifices outward, their Sabbath every seventh day, their Temple an outward Temple builded as *Jerusalem*, which they were all to go to worship as once a year, as you may read in the Law of *Moses*; and all these they did not perform according to the command of the Lord, but broke Covenant on their parts with him.

So now this other seed which the Lord promised unto *Abraham*,

Now, which all the Prophets were witness of, he changeth this first Covenant and this first Priesthood, and the Law also, as you may read *Heb. 7*. Now we (saith the Apostles) as *Israel* was) are the children of the promise, for *Jerusalem* which now is free, which is the mother of us all. So then, Brethren, we are not Children of the Bond-woman, but of the free, *Gal. 4*. So this Lord Christ hath passed on to all that went before him, he is the fulfilling and the substance of those that went before, that were figures and types: for he hath obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which is established upon better promises. For if the first Covenant had been perfect, then should no place have been sought for the second, but finding fault with the first, he promised the second, *Heb. 8. 6. 7*. As you may read in the mouth of the Prophets of the Prophets, who have not only relation to the first Covenant, which we have treated on before, but also to this second and New Covenant: that the Lord made with the house of *Israel* and with the house of *Judah*, as you may read in *Isa. 41*. I the Lord have called thee in Righteousness, and will hold thee hand, and will keep thee, and will give thee for a Covenant of the people; for a light to the Gentiles, *vs. 5*. And in *Isa. 49*, he said it is a light thing that thou shouldst be my servant to raise up the Tribes of *Jacob*, and to restore the preserved of *Israel*. I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth, *vs. 6*.

And in *Jer. 31*. Behold the days come, saith the Lord, that I will make a New Covenant with the house of *Israel*, and with the house of *Judah*, not according to the Covenant that I made with their Fathers, in the day that I took them by the hand to bring them out of the Land of *Egypt*, which my Covenant they broke, although I was an Husband unto them, saith the Lord: but this shall be the Covenant that I will make with the house of *Israel*. After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and also *Chap. 24*. And *Ezekiel 36*. Then will I sprinkle clean water upon you, and ye shall be clean from



from all your filthiness, and from all your Idols I will cleanse you, a new heart will I give you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh, *Jer. 31. 33. also Chap. 31. 2. & 39.*

This is the Covenant which God is establishing, and Christ Jesus is the seed which was promised unto Abraham. Christ Jesus is the Elect seed which God hath chosen, which he prophesied of by his Prophet *Isaiah*, Behold my Servant whom I uphold, mine Elect in whom my soul delighteth, I will put my Spirit upon him, and he shall bring forth judgment to the Gentiles, this is he that is the true and right seed, and with this agrees the Apostle, when he was speaking of *Isaiah* and *Jeremias* for the children being yet unborn, neither having done good nor evil, but that the purpose of God, according to Election, might stand; and again the Apostle saith, *Israel* hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest are blinded, *Romans 9.* Neither because they are the seed of *Abraham*, are they all Children, but in *Isaiah* saith, my seed be called, that is, they which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed; and therefore the Apostle told them, that blindness in part hath happened unto *Israel*, until the fulness of the Gentiles come in, and so all *Israel* shall be saved, both of the Jews and also of the Gentiles, but the Apostle telleth us in another place, that all see not *Israel* that are of *Israel*, but there shall come one of *Sion* the Deliverer, and shall turn away ungodliness from *Jacob*, this is my Covenant with them when I take away their sins, *Jer. 31. 26.* And the Redeemer shall come to *Sion*, and unto them that turn from transgression in *Jacob*; faith the Lord, and for our this is my Covenant with them, faith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, faith the Lord, from hence forth and for ever, *Jer. 31. 30. 31.*

This is the seed which the Lord is gathering in this day, both

in

in Jewr and Gentiles, even to the ends of the Earth, even such as turn away from iniquity and sin for Christ Jesus is manifest to take away sin, and in him is no sin; and the gathering is unto him, for he is the head of his body, which is his Church; and the Apostle saith, that the body is Christ, and the seed is Christ; so the head and the body is united together, and of this body and Church all the holy Prophets of the Lord have prophesied at all along, as you may read in the Scriptures.

*David* of whom the Lord said, I have found *David* my Servant, with my holy Oyl have I anointed him, with whom my hand shall be established for ever; he prophesied of the Mystery of Christ and his Church, as you may read in *Psalm 45*, and *Solomon* in his Song, you read how largely he treated there of the Mystery of Christ and his Church; and the Prophet *Isaiah* in the 54, *Chap.* saith, Sing, O barren, thou that didst not bear, break forth into singing, for thy Maker is thy Husband, the Lord of hosts is his Name; and the Redeemer, the holy One of Israel, the God of the whole Earth shall he be called; as you may read in the 54 of *Isaiah*, and *Chap. 66*, 1st at large, with many more places of Scripture.

*Agabus*, he prophesied of Christ coming to his Church, *Zech. 9. 9*. Rejoice greatly, O Daughter of Zion, shout; O Daughter of *Jerusalem*, behold thy King cometh unto thee, he is just, having Salvation lowly, riding upon an Ass, and upon a Colt the foal of an Ass; and this was fulfilled; *Mark, 21*, as you may read there, when Jesus came nigh unto *Jerusalem*, for there was the place, that this might be fulfilled in; he sent his Disciples to a Village, and told them they shoud find an Ass eyed, and a Colt with her, and to lead them both, and bring them unto him; and the Disciples went and did as Jesus commanded them, as you may read in that Chapter. *Mark* saith that he was eyed at the door without, where two ways met; *Mark 11*. And they brought the Colt to Jesus; and cast their garments upon him; and he Jesus upon him. *Early* saith, that they were to find a Colt eyed; that yet never man saw them; and they brought him to Jesus, and cast their garments upon him, and



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Lucia Figure of this true and pure and holy Church, which hath been a long time in the Walden, as you may read in Ac-  
14. 12.

And finally and at Christ Jesus come a light into the world, not only to the Jews, but to the whole world, for he came to his own, first into his race of Israel which was a dark race, but his own received him not, but as many of them as received him, he gave power to become the Sons of God, not only to them, but the whole world, for so that and it is come, that whosoever believes on him, they should not perish, but have everlasting life.

[illegible]

So this is the foundation that the Lord hath laid in Zion. Canst thou  
claim the light he hath given to every man, heart, and conscience?  
Covenant, of which we have mentioned. And the Lord hath  
broken, he hath broken in every man's heart, and in every  
in this Covenant, and above our light, and the love of the  
Lord that is in his heart, which shines out his treasure, and the  
power him for his life, who believes in the light of the Lord  
love, believe in the Word of God, chosen of God, and pre-  
sent to all that believe, he is precious, he is the foundation, a  
stone of stumbling.







Kinred, Nation, Tongue and People, and by this will the Lord  
life the Nations as with a sieve, and purge the chaff from the  
wheat, and gather the wheat into his Garner.

And all they that do not obey the light and spirit which he  
hath sent into their hearts, by this will he judge the whole  
world in righteousness, because the whole world had received  
a measure of this light and spirit, for as the Apostle saith, What  
shall we say? is God unrighteous who taketh vengeance? I  
speak as a man, (God forbid) for then how should he judge  
the world in righteousness? but that his truth hath abounded  
so far, and his mercy and his love hath reached to the whole  
world, for at the times of ignorance God winked, but now he  
commandeth all men every where to repent, for this is the day  
wherein he judges the secrets of all men by Jesus Christ, by the  
light of his glorious Gospel, and this is the day which he hath  
appointed, in which he will judge the world in righteousness,  
by that man whom he hath ordained, whereof he hath given  
assurance unto all men, that he hath raised him from the dead,  
Act. 17. 31.

For the love of Christ, saith the Apostle, constraineth us, be-  
cause we thus judge, that if one dyed for all, then were all  
dead, and that he dyed for all, that they which live should not  
henceforth live to themselves, but unto him that dyed for them  
and rose again: So by his Resurrection he judgeth all those that  
live to themselves and not unto him that dyed for them and rose  
again.

So also by his Resurrection he judgeth all those that live unto  
themselves: This is the condemnation that light is come into the  
world, and men love darkness rather than light, because their  
deeds are evil: If I had not come and spoken unto them, they  
had not had sin; but now they have no cloak for their sin; he  
that hateth me, hateth my Father also, Job. 9. 21. for as the Fa-  
ther raiseth up the dead, even so the Son quickeneth whomso-  
ever he will, for the Father judgeth no man, but hath commit-  
ted all judgment to the Son, that all men should honour the Son  
even as they honour the Father, he that honoureth not the Son,

knoweth not the Father that sent him: Verily I say unto you, he that heareth my word and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily I say unto you, that the hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live: for as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him Authority to execute Judgment also, because he is the Son of Man, John 13. from the 13. to the 18.

Here Christ Jesus hath spoken himself the very sum and substance of truth, and there is not another: Now this is the same Christ as was promised of the Father to Abraham, and this is the same Christ whereof all the Prophets bore witness, and he is the same way, the truth, and the life, and there is none comes to the Father but by him, as he himself saith, John 14. And there is no other way nor name under Heaven by which any man can be saved (as the Apostle saith) but by Jesus Christ, and he is

*The Church of Christ upon the earth is his apostolic church, when he gave to them his Spirit, and poured it upon them in the power of his resurrection.*

the foundation of all the Prophets and all the Apostles, and the cornerstone that upholds all the building of his Church, he is the Lion of Judah's Tribe, and David's Root, Rev. 5. and he only was found worthy to open that Book which *John* saw, written within and on the back-side sealed with seven seals; and his Spirit and Power is the same as all the Apostles were redeemed by, and this same Spirit was poured upon the Apostles, and they were endowed and enriched with it, and lived in it, and obeyed it, according to its motion, and working, and operation, and said another foundation could no man lay, than that which is already laid: but let every one take heed how he builds thereupon.

So this is the main care that every one is to take, to take heed how they build upon this true foundation: for every ones work shall be tried by the fire, and he whose work is burned shall lose it: for there will nothing abide but that which will dwell in the fire; for God is a consuming fire, and his Spirit burns up the chaff,



chaff, but gathers up the wheat: So who abide in the fellowship and in the unity of this eternal Spirit, they abide in Gods Elect which he hath chosen, and they abide in that which joyns to the Lord, where the blood of Jesus Christ his Son cleanseth from all sin; and here is the Mystery of the fellowship, and here is the unity of the precious faith which is held in a pure Conscience, and who abides here will grow up to a perfect man; and these will fight the good fight of faith, and contend for it; and for them there will be laid up a Crown of righteousness; for they that abide and continue to the end in the faith of Gods Elect, they will obtain the price of the mark of the high calling; but contrariwise they that fall away and shrink back, and set up a feigned and a false deceitful Spirit, and in that professeth the truth, and appears outwardly like other Saints, but when the time of tryal comes then they fall flat, and draw back from the good word of God, from the light and spirit of our Lord Jesus Christ, which is the Elect of God, where all the Saints in light meet together, and joyn and unite and link together in the unity of the Spirit of life, and is baptized by one Spirit into one body, and all drinks into one Spirit. Let all flee as they flee from this and depart from this, send their portion to the sea of the *Hebrews*, and they shall be sure of it; for the Lord is well slack concerning his coming, neither will alter the word that is gone out of his mouth. And all who are not of the elect seed and spirit and life which is in Christ Jesus; all such will be judged by him and condemned by him; for if those that despised Moses Law dyed under the hand of two or three witnesses, how much sorer punishment suppose ye shall they be thought worthy of, who have trodden under foot, and counted the blood of the Covenant wherewith he was sanctified an unholy thing; and hath done despite to the Spirit of Grace? his witnesses becometh unto me faith the Lord, and I will recompense. *two in spirit*

But in the Apostles days there were many false Christs and false spirits, which he saw were entering into the Church, so that he feared that which came up past; the darkness not Apostles came over all, and the Church of Christ that was then amongst

amongst the Saitiſh Indians, went into the Wilder-  
neſſes of Gaule in the Aſſeſſment, and of this the Apoſtles fore-  
told before he came: ſaith he, where he ſaith, Now be hold  
I know that ye all ſanding within I have gone preaching the King-  
dom of God, ſhall ſee my face no more: wherefore I take you  
to record this day, that I ſe ſeparate from the blood of all men, for  
I have choſen to declare unto you all the counſel of God.  
Take heed therefore unto your ſelves, and to all the flock over  
which the Holy Church hath made you overſees, to ſee the  
Church of Chriſt, which he hath purchaſed  
The Apoſtles ſaith, with his own blood: for I know this, that  
after my departing, ſhall grievous Wolves  
arise among you, not ſparing the flock:  
and ſome of your ſelves ſhall men ariſe, ſpeaking  
perverſe things, to draw away Diſciples after them.

That ſaid Spirit which ever did beery and oppoſe the truth  
which was found among them that profeſſed Chriſt, as Judas  
was found among the twelve, for the Apoſtle ſaith, ſuch we  
ſaith, Apoſtles, choſen workers, transforming themſelves into  
what profeſſed Chriſt: and the Apoſtle complains of the perils  
he went through among ſaith Brethren, as you may read 1 Cor.  
15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

For the Apoſtle ſaith, Now the ſpirit ſpeaketh expreſſly, that in  
the latter times ſome ſhall depart from the faith, giving heed to  
ſeducing ſpirits, and Doctrines of Devils, and ſpeaking unſound  
doctrines.

Christe, having their Conscience feared with another Iron, *1 Tim. 4.1* and of these times did Christ himself foretel in *Mat. 24. 29. 30. 31.* as you may read at large; when the Disciples were shewing him the goodly buildings of the Temple; and he told them that one stone should not be left upon another, but all should be thrown down; and as he sat upon the Mount of *Olivet*, the Disciples came unto him privately, saying, tell us when shall these things be; or what shall be the sign of thy coming, and the end of the world; and Iesus answered and rehearsed unto them, as you may read at large in those Chapters, which had relation to this night of Apostacy which was coming on; and he told them that false Christs and false Prophets should arise; and he tell them that immediately after the tribulation of those days shall the Sun be darkened; and the Moon shall not give her light, and the Stars shall fall from Heaven, and the powers of the Heaven shall be shaken, *Mat. 24. 29. 30. 31. 32. 33. 34.* but Christ saith farther, verily I say unto you, this Generation shall not pass away till all these things be fulfilled, which were fulfilled according to Christs word; for before the Disciples were removed all these things came to pass, and were fulfilled in that day; and the Apostles saw and knew the sum and substance of all that was spoken fulfilled; but the next words makes it clear, Heaven and Earth shall pass away (saith Christ) but my word shall not pass away; my word shall endure for ever, and is fulfilling through all Generations; yea beyond the Heaven and the Earth; one Generation comes, and another Generation goes, and the word fulfill through them all; and though that Generation did not pass till these words were fulfilled, yet they decime in the substance the same, fulfilling for ever to the end of the world, Christ saith I will be with you, who is the word; but of the day and hour knoweth no man, no not the Angels, but my Father only, for the times and seasons are in the Fathers hand, *Mat. 24. 36.* And according to this, the Apostle saith, *1 Cor. 7. 26.* the world passeth away, and the lust thereof, be he that doth the will of God abideth for ever; Little Children in the last time, and ye have heard that Antichrist should come, and even now there are many,

many Antichrists, whereby we know that it is the last time; they went out from us, *1<sup>st</sup> Cor. 17. 18.* and *Jude 17.* Beloved remember ye the words which were spoken before of the Apostles of our Lord and Saviour Jesus Christ, how they told you there should be mockers in the last time, who walk after their own hearts lusts: So these with several others that might be mentioned, confirmeth the truth of the night of the Apostacy that was coming on, and that the true Church of Christ that was among the Apostles should go into the Wilderness after their decease and departure, which *John* saw would come to pass, as you may read in *Rev. 12.*

There was War in Heaven, then the true Worship of God was lost, and that eternal Spirit which was in the Apostles, where the wicked one had no part, but they had overcome the wicked one, *1<sup>st</sup> Joh. 2.* I have written unto you young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one, *ver. 14.*

That Spirit was lost which was among the Apostles, they sat together in heavenly places in Christ Jesus, as you may read *Eph. 1. 3.* and *Chap. 2. 6.*

And Jesus exhorted his Disciples to lay up their treasure in Heaven, for he said, where the treasure is there the heart will be also, *Mat. 6. 20, 21.*

But this worship of God and power was lost ~~when the Woman fled into the Wilderness,~~ when the Woman fled into the Wilderness, and then the Dragon got up and made War in Heaven, and to this agrees that Prophecy of Christ, where he saith, the powers of the Heavens shall be shaken, *Mat. 24. 29.* but *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels, as you may read in the 10. of *Daniel*, after *Daniel* had mourned three full weeks, and had eaten no pleasant bread, neither came Wine in his mouth until three full weeks were fulfilled, after this *Daniel* saw the Vision and heard the voice that said fear not *Daniel*, for from the first day that thou settest thine heart to understand, and to chasten thy self before thy God, thy words were heard, and I am come for thy words, but

but the Prince of the Kingdom of *Persia* withstood me many days, but loe *Michael* one of the chief Princes came to help me; now I am come to make thee understand what shall befall thy people in the last days, for yet the Vision is for many days, and after this *Daniel* became dumb and fell upon the ground, and retained no strength, neither was breath left in him; then the Angel came again and touched him (as you may read) and said knowest thou wherefore I am come unto thee, and now I will return and fight with the Prince of *Persia*, and when I am come forth, loe the Prince of *Greece* shall come, which is the third Monarchy; but I will shew thee that which is noted in the Scriptures of truth, and there is none that holdeth with me in these things but *Michael* the Prince, *ver.* 21. So *Michael* stood for the Angel there in the days of *Daniel* against the power of the Dragon, this *Michael* the Apostle calls the Archangel, *Jude* 9.

And so here in the Apostacy *Michael* and his Angels have fought against the Dragon and his Angels, for they prevailed not, while the woman hath been in the Wilderness, for it is a place prepared of God for her, that she should be fed there a thousand two hundred and threescore days; but after this *John* saw the Dragon cast out, that old Serpent called the Devil and Satan which had deceived the whole world, there was no more place for him in Heaven, but he was cast out into the earth, and his Angels were cast out with him, when the true and precious seed of the body, which is Christ, which is his Church, appeared again, in which the wicked one hath no part, then there was no place found in Heaven for the Dragon, therefore, saith *John*, Rejoyce, ye Heavens, and ye that dwell in them, woe unto the Inhabitants of the Earth and of the Sea, for the Devil is come down unto you, having great wrath, because he knoweth his time is but short; this is very truly witnessed and fulfilled at this day: for where the Spirit of the Lord Jesus Christ is witnessed, and where his seed is raised up in any, where the Spirit of Satan hath no place in their Worship, but they worship in the Spirit of the Lord and in his Truth, then Satan rages in the Inhabitants of the Earth and of the Sea, whither he is cast; for in their Heaven and in their Worship he

he is there, making war: but where he is cast out from Heaven; there he persecutes the Woman that brings forth the man-child, and is wroth with her, and makes war with the remnant of her seed which keeps the Commandements of God, and have the testimony of Jesus Christ, *Rev. 12. 17.*

And in the next Chapter, when *John* stood upon the sand of the Sea, which was but a brittle foundation, for it was to be done away, there he saw the beast arise out of the Sea with his seven heads and ten horns and his ten crowns, and upon his heads the name of Blasphemy, as you may read throughout that 13. Chapter to the end: but afterwards *John* saw an Angel flying in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and he cryed with a loud voice unto every Nation and Tongue and People and Kindred, saying, Fear God and give glory to him, and worship him that made Heaven and Earth, the Sea, and the Fountains of waters.

The Book which *John* saw sealed with seven Seals, which he mentions in the 4. Chap. he saw the Lamb open it in the 6. Chap. as you may read: and so here, there followeth another Angel, saying, *Babylon is fallen; is fallen, that great City*, because she hath made all Nations drunk with the wine of her fornication, as you may read *Chap. 14.*

And in the 15. Chapter *John* saw the seven Angels having the seven last plagues, for in them is filled up the wrath of God, and one of the four beasts gave unto the seven Angels seven golden Vials full of the wrath of God, who liveth for ever and ever: and in the 16. Chap. he saw the seven Angels go forth, and they poured out their Vials, as you may read: and in the 17. Chap. there came one of the seven Angels which had the seven Vials, and he said, come up hither, and I will shew thee the judgment of the great Whore. So he carried me away (saith *John*) in the Spirit into the wilderness, here was the place where the true Church was persecuted, here was the place where the Dragon cast out his seed after the true Church to destroy her: and *John* saw And *John* saw, I saw a Woman sitting upon a Scarlet-coloured beast, full of names of Blasphemy, having seven heads and ten horns,



horns, and the Angel shewed him the Mystery of the Beast, and of his horns, as you may read throughout that 17. Chap. and in the 18. Chap. he saw Babylon destroyed.

So here is comfort for all the true seed of Gods Elect: for John heard the voices of much people in Heaven, saying, *Hallelujah*, Salvation, Glory and Honour; and a voice came out of the Throne, saying, praise our God, all ye that fear him, small and great, let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her self ready, and to her was granted, that she should be arrayed in fine linnen, white and clean: for the fine linnen is the righteousness of the Saints; and he said unto me, write, Blessed are they which are called to the Marriage-supper of the Lamb, and he saith unto me, these are the true sayings of God, or 9. 21. you may read throughout Chap. 19.

And in the 20. Chap. John saw the Angel come down from Heaven, having the key of the Bottomless pit, and a great chain in his hand, and he laid hold on the Dragon, and bound him a thousand years, as you may read.

And John saw the dead, small and great, stand before God, and the Books were opened, and the dead were judged out of those things which were written in these Books, and another Book was opened, which is the Book of life, and whosoever was not found written in the Book of life, was cast into the Lake of fire.

And in the 21. Chap. John saw a new Heaven and a new Earth, here was no Dragon in this Heaven, for the first Heaven and the first Earth were passed away, and there was no more Sea, where the Dragon lodgeth and hath his way, *Isa. 27. 1.*

And I John saw the holy City, new Jerusalem, coming down from God out of Heaven, prepared as a Bride adorned for her Husband: here the Holy Spirit of the Lord God cloaths her seed that hath so long laid desolate, as a nourishing mother which is free, and gives liberty, and sets at liberty all her frye-born which are not Children of the Bond-woman but of the free: and of this glorious City doth the Prophet *Isaiah* prophesie, when he saith,

Rejoyce,

No Joye, O Barren, that dost not bear; and this is the City which the Apostle saith, *Ierusalem* which is above, is free, which is the mother of us all, of all the free-born seed of the promise, they are the Heirs: but the Bond-woman and her Son are to be cast out of this holy City, for he is not the Heir, *Gal. 4. 30.*

And *Iohn* heard a great voice out of Heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he that sat upon the Throne, said, behold I make all things new, that is, according as the Apostle saith, if any man be in Christ, he is a new Creature, old things are past away, behold I make all things new, *2 Cor. 5. 17.* and he said unto me, write, for these words are true and faithful, and he said unto me, it is done, I am *Alpha* and *Omega*, the beginning and the end, I will give unto him that is athirst of the fountain of the water of life freely: Here is the rich bounty of God.

And there came one of the seven Angels unto *Iohn*, which had the seven vials of the seven last plagues, and he said come hither, and I will shew thee the Bride the Lambs wife, and he carried me away in the Spirit to a great and high mountain, he shewed me that great City, the holy *Ierusalem* descending out of Heaven from God, having the Glory of God, and her light was like unto a Stone most precious, even like a Jasper stone clear as Crystal.

This is the Stone the Builders have disallowed, which now is become the Head of the Corner of this precious and holy building, which is made up of living stones, elect and precious, and of a Royal Priesthood, and of an holy Nation; and the Walls of this City had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of *Israel*; and the Walls of this City had twelve foundations, and in them the names of the twelve Apostles of the Lamb, and the foundation of the City was garnished with twelve precious stones, and the twelve gates were twelve Pearls, every gate was of one Pearl; he that understandeth, reads and sees all these things.

And

And I *John* saw no Temple in this City; for the Lord God and the Lamb is the Temple of it.

And this City hath no need of the Sun or the Moon to shine in it; for the Glory of the Lord doth enlighten it, and the Lamb is the light thereof, and the Nations of all them that are saved, shall walk in the light of it, and the Kings of the Earth that are saved, shall bring their glory and honour to it, and the gates of it are not at all shut by day, yet there entereth not any thing that defileth, *Chap. 21. 27.*

And in the 22. *Chap.* you may read how *John* saw the pure River of water of life, proceeding out of the Throne of God and of the Lamb, and the tree of life which beareth twelve manner of fruits, and yieldeth her fruits every month, and the leaves of the tree are for the healing of the Nations: and he said, these things are faithful and true, and the Lord God of the holy Prophets sent his Angel to shew unto his Servant the things which must shortly be done.

For the Lord God had prophesied of these things before by the Prophets, and by Christ Jesus, and his Apostles, and saith unto *John*, seal not the Prophecie of the sayings of this Book, for the time is at hand, and behold I come quickly, for my reward is with me, to give unto every one according to his works. And I am *Alpha* and *Omega*, the beginning and the end, the first and the last, blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the City; I Jesus have sent mine Angel to testify unto you these things to the Churches; I am the Root and Offspring of David, and the bright morning Star, and the Spirit and the Bride say come, and let him that heareth, say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely.

He that testifieth these things, saith surely I come quickly, even Amen, come Lord Jesus: the Grace of our Lord Jesus Christ be with you all, Amen, ver. 20. 21.

That you may see in part the constancy and faithfulness of the Lord God, how unchangeable and how unalterable he is; and

what love and faithful care he hath had over his seed, ever since he made man, and gave him a being upon the Earth: but indeed his love is everlasting, for he had elected, and decreed, and determined Salvation and Redemption to his seed, before the foundation of the world was; and because he could not alter nor change, therefore his seed was preserved, as you may read in several places of the Scriptures; because I change not, therefore ye Sons of *Israel* are not consumed; and if the Lord had not left us this seed, we had been as *Sodom*; and like unto *Gomorrah*.

But by this little tract that we have gone through the Scriptures since the Lord made man, you may read the long-suffering and the patience of the Lord God, and his kind dealing; and his fatherly care over his seed, even when they rebelled against him; and that because of his faithfulness in keeping of his promises and Covenant, which he so often promised and covenanted (as hath been shewed) not only unto *Abraham*, unto *Isaac*, and unto *Israel*, but also unto *David*, as you may read at large in the Prophecies of *Isaiah* and in *Jeremiah*, and the Book of *Psalms*, often hath he redoubled his promises unto *David* and unto his seed for ever, that as his Covenant was with the day and with the night, so in his Covenant with *David* and his seed for ever; and as he had sworn that the Waters should not go over the Earth, so he had sworn that his Blessing and Covenant should be with *David* and his seed for ever, which he hath faithfully performed: of the seed of *David* he hath sent his Son. And so the Lord hath led them along (as you may read above this Treatise) until Christ, and according to his promise Christ came, and took not upon him (as *Apollonius* saith) the Name of Angels, but he took on him the seed of *Abraham*; for he was made a little lower than the Angels for the suffering of death, crowned with Glory and Honour, that he by the Grace of God should taste of death for every man, as you may read in *Heb. 2. 10.*

And he that thought it no robbery to be equal with the great God, yet he took upon him the form of a servant, and was made in the likeness of man, and being found in the fashion of a man, he humbled

humbled himself, and became obedient unto the death, even the death of the Cross, wherefore God hath highly exalted him, and given him a name better then every name, that at the Name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the Glory of the Father, *Phil. 2.*

So he hath gone thorow this great Work, and finished it (for as the Apostle saith) so it became him, for whom are all things, and by whom are all things, to make the Captain of our Salvation perfect through sufferings: for in the days of his flesh he offered up prayers and supplications, with *Christ's* strong crying and tears unto him that was able to save *Sufferings* him from death, and was heard, and though he was a Son, yet learned he obedience by the things that he suffered, and being made perfect through sufferings, he became the Author of Eternal Salvation unto all them that obey him, *Heb. 5.*

So the price he hath paid, and mans Salvation and Redemption he hath purchased by his own blood (as *Iohn* saith): Jesus Christ who is the faithful and true Witness, the first begotten of the dead, and the Prince of the Kings of the Earth, unto him that loved us, and washed us from our sins in his own blood, *Rev. 1.*

And he according to his promise unto his Disciples, that he would pour down his Spirit upon them, and send them another Comforter, and had them stay at *Jerusalem* till the Spirit was poured on them from on high, which was plentifully and richly fulfilled, as the Scripture testifies: for they were made partakers of it in a plentiful manner, and the Apostles were made able Ministers of the Spirit, by which they begat multitudes unto God and to the true Faith which is in Christ Jesus: for that the light of the glorious Gospel shone gloriously among them, and Christ had a glorious Church at that day: of these *Revelations* which the Apostles wrote to the Churches, being left upon Record, bears a true testimony of the holy Spirit that was in them, and all that live in the Spirit of the living God, and is endowed and enriched with it, bears witness to the Scripture, that they were given forth by the holy Spirit of God, and by the inspiration of the Almighty to *Revelations* may see that Christ and his holy Apostles had a fore-  
light

light and a knowledge of the beauty and glory of this Church, being veiled, and that the night of Apostacy and darkness would come over, as hath been already shewed, and as you may read in the Scriptures, which hath been fulfilled, as experience of many ages can testify: for by most of the Records that we can find, it is above twelve hundred years since the glorious beauty of the Church of Christ was stained; but all this hath not come to pass without the fore-knowledge of the holy Prophet, Christ, and the Apostles.

And so now blessed and honoured be the glorious God, our lot is fallen in a good Land, and our time is a time of love; and as we are fallen into the last age of the world, so also we are risen with Christ Jesus the Sun of Righteousness, who ariseth with healing in his wings; and now the light of the glorious Gospel hath shined in our hearts, and hath given us the knowledge of the glory of the invisible God in the face of Jesus Christ; and this Gospel of the Kingdom of God we are willing and ready to preach throughout the whole world: for we wait, and expect, and groan within our selves for the redemption of our body, the elected precious seed, which is the Church of Christ, which the Lord of Heaven and Earth hath had an eye unto continually, yet since the foundation of the world, this seed hath suffered, and been bruised, and slain; but certainly we are assured that as the Lord hath performed that part of his Word, that it should suffer, he will also perform that part of his Word that hath said, the seed of the Woman shall bruise the Serpents head.

For according to this Word, in the fulness of time he sent his Son made of a Woman, and as certainly as the Church and body of Christ hath gone into the wilderness, so certainly her Child that she brought forth, which hath been taught up to God and to his Throne, shall come down, and rule all Nations with his rod of iron, and dash to pieces, as a Pottery vessel, all his enemies: this we wait for, and are assured shall come to pass, that elected seed which is chosen of God, and precious, which is the body that he hath covenanted to do his will, Christ Jesus which is come, is the resurrection and life of all his seed, and the hope of  
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the resurrection : all the seed of *Israel* ; which all the twelve Tribes look for : the desire of all Nations is come , the light of the Gentiles , and the glory of the people *Israel*.

And surely he will gather his Elect from the four winds , from one end of the Heaven to the other ; and it is for the Elects sake that these days are shortened : for except these days had been shortened , no flesh could have been saved , and Christ saith , shall not God avenge his own Elect that hath cryed unto him night and day , I tell you he will avenge them speedily , *Luke 18. 7.*

And this Apostle *Paul* , when he exhorteth his Son *Timothy* , consider what I say ( saith he ) and the Lord give thee understanding in all things ; remember that Jesus Christ , the seed of *David* , was raised from the dead , according to my Gospel , wherein I suffer trouble as an evil doer , even unto bonds ; but the Word of God is not bound , therefore I endure all things for the Elects sake , that they also may obtain the Salvation which is in Christ Jesus in eternal glory , who now rejoyce in my sufferings for you , and fill up that which is behind of the afflictions of Christ in my flesh , for his bodies sake , which is the Church , *Col. 1. 24.*

It is a faithful saying , If we be dead with him , we shall also live with him ; if we suffer with him , we shall also reign with him ; if we deny him , he will also deny us ; if we believe not , yet he abideth faithful , he cannot deny himself. So this was that which the Apostles looked for , and waited for the Redemption of the body , as in *Rom. 8.* and they suffered all things for the bodies sake ; so the Resurrection of this body , is that Christ Jesus accomplisheth , who saith , I am the resurrection and the life , he that believes in me though he were dead yet shall be live , and he that lives and believes shall never die , I am the Fountain , if any man thirst let him come unto me , and out of his belly shall flow Rivers of living water ; and this he spoke of the Spirit that was to be poured forth , and by this Spirit doth he redeem and recover his elected seed : and so the Apostles reckoned the sufferings of this present life not worthy to be compared to the glory that was to be revealed , because of the expectation of the manifestation of the Sons of God.

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And this the great Husbandman is now looking for, and gathering up, who hath long waited for his Crop, as he did when he saw the multitudes come unto him, he was moved with compassion towards them, because they fainted, and were scattered abroad as Sheep having no Shepherd; then saith he unto his Disciples, the Harvest truly is plenteous, but the Labourers are few, pray ye therefore the Lord of the Harvest that he send forth painful Labourers into his Harvest, here the Lord desired the gathering of his seed.

And when Christ spoke the Parable of the Sower, he said, for is the Kingdom of God, if a man cast seed into the ground, and should sleep and rise night and day, the seed springeth and groweth he knoweth not how, for the earth bringeth forth fruit of her self, but when the fruit is brought forth, immediately he putteth in the Sickle because the Harvest is come, *Mat. 13. 29*. Here Christ brings a comparison by a Parable of his great Harvest, and when Jesus had shewed the Parable of the Tares, his Disciples came unto him, and desired him to declare that Parable, he answered and said unto them, he that soweth the good seed is the Son of man, the Field is the world, the good Seed are the Children of the Kingdom, but the Tares are the Children of the wicked one, the Enemy that soweth them is the Devil, the Harvest is the end of the World, and the Reapers are the Angels; the Son of man will send forth his Angels, and they shall gather out of his Kingdom all things that offend, and shall cast them into the Furnace of Fire, then shall the righteous shine forth as the Sun in the Kingdom of their Father: who hath ears to hear, let him hear, *Mat. 13. 34. Dan. 12. 3.*

And when the Lord sent forth the seventy Disciples he said unto them, the Harvest truly is great but the Labourers are few, pray ye therefore the Lord of the Harvest, *Luke 10*. This is the great Lord of the great Harvest, this is the great Husbandman; I am the true Vine, saith Christ, my Father is the Husbandman, every branch in me that beareth not fruit he takes away, every branch that beareth fruit he purgeth, that it may bring forth more fruit; herein is my Father glorified, that you bring forth much

much fruit : So herein is the glory of the Husbandman that fruits be brought forth.

And this great and mighty Husbandman hath been patient, and waited patiently for the precious fruit, and had long patience for it, according to *James* 5. 7. for he did sow his seed in *Adam*, above five thousand six hundred years since, so as he made the world and created all things in six days, so he hath husbanded and tilled and pruned and dressed and watered it well towards six thousand years; and to this agrees the *Apostles* words, *1 Per.* 3. 3. to 8. when he saith, one day with the Lord is as a thousand years, and a thousand years as one day; for God is not slack concerning his coming, as some men count slackness. In *Adam* he sowed his seed a natural body, and this the *Apostle* very well opens in *1 Cor.* 15. where he speaks at large of the Resurrection of the body, after he had been speaking how the *Apostles* had seen Christ after he was risen from the dead.

Now if Christ be preached (saith the *Apostle*) that he rose from the dead, how say some among you, that there is no Resurrection from the dead? *ver.* 12. but if there be no Resurrection of the dead, then is not Christ risen; this is very true, for by the Resurrection of Christ the dead arises, by preaching of his resurrection; and if Christ be not risen, then is our preaching vain, and ye are yet in your sins, then also they which are fallen asleep in Christ are perished; but now is Christ risen from the dead, and become the first fruits of them that sleep: for since by man came death, by man also came the resurrection of the dead; for as in *Adam* all died, so in Christ all shall be made alive: there is a natural body, and there is a spiritual body, saith the *Apostle*. And some men will say, how are the dead raised? and with what body do they come? thou fool, that which thou sowest is not quickened except it die, and that which thou sowest is not the body which shall be, for that thou sowest must die that it may increase, God giveth it a body as it pleaseth him, but to every seed its own body: so whatsoever seed thou sowest, whether it be Wheat or any other grain, though that which thou sowest die in the ground that it may increase, yet it bringeth forth its own body, its own nature, its own image.

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And to this agrees Christs own words in *John 12*, where he saith, verily I say unto you, except a corn of Wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit: this he spake when he saw his hour was coming, and he said Father save me from this hour, but for this cause came I unto this hour, *Job 12 24*, to the 27.

And now this great Husbandman, the Father of our Lord Jesus Christ, he did sow his seed in *Adam*, and it died, that it might encrease in Christ Jesus, who is the resurrection and the life of this seed: and the Lord hath watched and waited, and had an eye over his Vineyard, *Isa 5. 1*, as we have shewed throughout this Treatise: but the Apostle goes on farther, and speaks of the glory of the Sun, and of the Moon, and of the Stars, and saith, so also is it in the Resurrection; it is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body; for so it is written, the first man was made a living soul, the second *Adam* a quickening spirit; howbeit that *Adam* was not first which is spiritual, but that *Adam* which is natural, and afterwards that which is spiritual; the first man of the earth earthy, the second man the Lord from Heaven: as is the earthy, such are they also that are earthy; as is the heavenly, such are they that are heavenly: and as we have born the image of the earthy, so shall we bear the image of the heavenly: Now I say unto you Brethren, that flesh and blood cannot inherit the Kingdom of God, and so on to the end of the Chapter.

And this is the earthy, that which is of the first man, flesh and blood, which must not inherit incorruption; and this is the resurrection that we witness and wait for, the spiritual body, the spiritual image, the spiritual life, the quickening spirit, the Lord from Heaven, the gathering of the immortal seed to the great Lord of the Harvest, the Father of our Lord Jesus Christ; that he desires his Disciples to pray for, to send forth painful Labourers into his harvest: So the great God is now coming to gather his great Harvest and his Crop that he hath sown so long since (and the Angels are his Reapers) and waited for,  
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and watched over, as you may read through this Book.

And to this agree that which Christ saith in *Math. 25.* when the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all Nations, and he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats, and he shall set the Sheep on his right hand, but the Goats on his left, *ver. 31, 32, 33.* and so shall the resurrection of the just be to life, and the resurrection of the unjust unto condemnation: this is the Resurrection that all shall find and may expect, for Christ hath been (as he saith in this Chapter) as one in a far Country, and hath called his servants, and hath delivered unto them his Talents, and as every one hath gained and profited so shall they receive.

So it is required of every one to know the precious seed which God hath elected and chosen for himself, of all seeds he hath chosen but one, the precious seed, though it be likened unto a grain of Mustard-seed, which is the least of all seeds, but is the most precious and pure and holy seed, because it came from the life and breath of the immortal pure God, whose life and immortality dwells in eternal light and eternal brightness: So the Lord by his glorious word and power is gathering in again his precious and holy seed, and renewing and restoring a far more and exceeding weight of glory than what was the glory of the first man, the glory of the second man far exceeded it; for as the Apostle saith, the first man was made a living Soul; so likewise *David* saith, he was made a little lower than the Angels, *Psalm 8.* what is man that thou art so mindful of him? and the son of man that thou visitest him: for thou hast made him a little lower than the Angels, and hast crowned him with glory and honour, thou hast made him to have Dominion over the works of thy hands, thou hast put all things under his feet: which words the Apostle rebereth again in the *1. of Cor.* and saith, that he left nothing that was not put under him; then is that state that he then stood in, which was before the Fall; but now (saith the Apostle) we see not all things put under him: why?

because he was come under to his transgression, and fallen from that where God had set him: but saith the Apostle, we see Jesus who is made a little lower than the Angels, for the suffering of death, he is crowned with glory and honour that is everlasting, that he by the grace of God should taste of death for every man, which glory and honour changeth not, as the glory and honour of the first man did.

So the glory of the first man *Adam*, he was made a living Soul, a little lower than the Angels, and all the glory of the first body he was crowned with, and had Dominion over all the visible Creation, and had power over all the Creatures that God had made, God set him King over all the works of his hands, and gave him dominion and power over them, and here is the glory of the first man, and the glory of the first body, the visible glory of the Creation, all things that God had made in the Heaven and in the Earth, and when he looked upon them, behold they were very good; *Adam* was crowned with the glory of them all, and had the Dominion over them, but this Dominion he lost, and this glory he stained through his disobedience and transgression, and so fell, and became servant and in a state of servitude, and not only so, but painful and miserable with a sentence upon him, that in the sweat of his face he should eat his bread. So after this, as hath been shewed, the Lord of his infinite mercy confirmed his eternal love and Election of Grace in his promise unto his seed, and Covenant unto *Abraham*, that of him he would bring forth a seed in whom all the Nations of the earth should be blessed; which he hath faithfully and perfectly performed, as hath been shewed: And so he chose a people from amongst all the families of the earth, that he did owne for himself, as you may read *Deut. 7. 8.* which he knew and had regard and love unto above all the families of the earth, as hath been shewed and manifested.

Yet according as *Adam* did there rebell and transgress against him, though he had a continual care and an eye over them, and a continual regard unto them, and watched over them by his holy Angels, as you may read in the Scriptures, for man was at

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that time lower than the Angels. The Lord spake unto *Abraham* and *Sarah* by Angels, and unto *Jacob*, and the Lord spake unto *Moses* by his Angel, *Exod.* 3. 2. and *Act.* 7. 3. where *Stephen* saith, And God sent *Moses* to be a Ruler and a Deliverer by the hand of the Angel which appeared to him in the Bush. God also sent his Angel unto *David* after he had numbered the people, as you may read *1 Chron.* 21. God sent an Angel unto *Jerusalem* to destroy it, and when *David* lift up his eyes and saw the Angel of the Lord stand between the Earth and the Heaven, having a drawn sword in his hand stretched over *Jerusalem*, then *David* and the Elders of *Israel* humbled themselves, as you may read after; then the Lord commanded the Angel, and he put up his sword into its sheath.

The Angel also was sent unto *Zacharias* and *Elisabeth* before the Birth of *John*, and unto *Mary* before the Birth of Christ, as you know; and the Angel came unto the Shepherds after the Birth of Christ, *Luke* 2. 9. And the Angels came and ministered unto him, *Matth.* 4. 11. So the revelation of Jesus Christ was signified by his Angel, *Rev.* 1. with many more that might be brought. *Cornelius* was warned of God by an Angel, *Acts* 10. and *Stephen* when he was bearing his testimony before the High Priest, when he said, Ye stiff-necked and uncircumcised in heart and ears, which of the Prophets have not your Fathers persecuted and slain? them which shewed before of the coming of the just one, of whom ye have been betrayers and murderers, who have received the Law by the disposition of Angels, and have not kept it, *Act.* 7. 53. and *Gal.* 3. 19. The Law was ordained by Angels in the hand of a Mediator. So the Prophets and such as the Lord made Overseers and Leaders of his people, the Lord spoke to them by his Angels, and the Law they received by the Angels; but as the Apostle saith, in the fulness of time God sent forth his Son made of a woman, made under the Law to redeem them that were under the Law, *Gal.* 4. 3. for what the Law could not do, in that it was weak through the flesh, God sent his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in

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us: read on in *Rom. 8.* So they that walk after the Spirit, they are those that fulfill the righteousness of the Law; for the Spirit of life which is in Christ Jesus makes free from the Law of sin and death, and this renews into the right and into the perfect Image, which is not lower than the Angels, but into the Image of the Son, unto which all the Angels are subject, according to the Apostles words *Heb. 1.*

God who at sundry times and in divers manners spake in times past unto the Fathers by the Prophets, hath in these last days spoken to us by his Son, whom he hath appointed Heir of all things, by whom also he made the worlds, who being the brightness of his Fathers Glory and the express Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins; for that was the work he was to do, when, as the Apostle saith, he became lower than the Angels for the suffering of death, and so took not upon him the nature of Angels, but the seed of *Abraham*, and there he hath tasted death for every man, that through death he might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their life time subject to Bondage: and when he had finished this work, he is set down on the right hand of the Majesty on high, being made so much better than the Angels, as he hath by an inheritance obtained a more excellent name than they; for to which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, when he bringeth in his first begotten into the world, he said, Let all the Angels worship him; and to his Angels he saith, Who hath made his Angels Spirits, and his Ministers a flame of fire: but unto the Son he saith, Thy Throne, O God, is for ever, a Scepter of Righteousness is the Scepter of thy Kingdom: And so on.

So here you may see, as the first man was made a little lower than the Angels, so the second man the Lord from Heaven, the quickening Spirit, is made higher than the Angels, the brightness of the Fathers glory, and his express image.

And so this is the seed, and body, and image which the Lord

God

God is raising and restoring and preparing to do his will, which far exceeds the glory of the first body; for the glory of the first body was a visible glory, but the glory of the second man, the second body is an invisible glory, and known and seen by the invisible eye, and manifested by the invisible power and spirit of our Lord Jesus, in whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, and the first born of every creature; by him were all things created, that are in Heaven and that are in Earth; visible and invisible; whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him, and he is before all things, and by him all things consist, and he is the Head of the Body, the Church, who is the beginning, the first begotten from the dead; that in all things he might have the prebeminency; and so this is he, and this is his Body and his Image which he is restoring and creating after God in Righteousness and true Holiness, Eph. 2: 10. 4. 24.

Abraham by his faith saw him who is invisible, Heb. 11: who was the Father of the faithful, and so all the faithful who continue and abide in the faith of Gods Elect, will see the resurrection and restauration of this invisible body, which is the Church of Christ, the second man, the Lord from Heaven; this is he who builds the second house, who is a greater then Solomon, and whose house far exceeds the glory of Solomons Temple, whom the Apostle exhorts his holy Brethren to consider, the High Priest of our profession, Christ Jesus, who was faithful to him that appointed him; as also Moses was faithful in all his house: for this man was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then the house; for every house is builded by some man; but he that buildeth all things is God: for Moses was faithful in all his house as a servant; but Christ as a Son over his own house, whose house are we, if we hold fast the confidence of the hope firm unto the end, Rom. 3: and also 1 Tim. 3. 15. where the Apostle exhorts Timothy how to behave himself in the house of God, which is the Church of the living God, the ground and pillar of truth: so having therefore bold-

boldness to enter into the holiest by the blood of Jesus Christ by a new and living way, and having an High-Priest over the House of God, let us draw near with a true heart, saith the Apostle, *Heb. 10.*

So in this new and living way, Christ Jesus, the light of his glorious Gospel, every one that abideth and walketh in this light, may enter by his blood into the holiest of all; for he reigns over the house of *Jacob*, according to the Angels words to *Mary*, *Luke 1. 32. 33.*

So the glory of this house of *Jacob* is the Lord bringing forth and manifesting, and will manifest every day more and more, and blessed and happy are all they that come into the brightness of the rising of this glory, and as every one comes to the light of the Lord Jesus, who is the image of the invisible God, that shines in their hearts, will come more and more to see the glory of this day, and the glory and beauty of this body of Christ, which is his Church, and the glory and beauty of this image of the second man, the Lord from Heaven, who is the brightness of his Fathers glory; and unto this King Eternal and Immortal, invisible, and the only wise God, be Honour and Glory, for ever and ever.

*Margaret Fell.*

**FINIS**

# A Chronology of the Judges, and Kings of the J E W S.

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| <ol style="list-style-type: none"> <li>1. Moses.</li> <li>2. Joshua.</li> <li>3. Othniel.</li> <li>4. Ehud.</li> <li>5. Deborah and Barak.</li> <li>6. Gideon.</li> <li>7. Abimelech.</li> <li>8. Tolah.</li> <li>9. Jair.</li> </ol> | <ol style="list-style-type: none"> <li>10. Jephthah.</li> <li>11. Ibzan.</li> <li>12. Elon.</li> <li>13. Abdon.</li> <li>14. Sampson.</li> <li>15. Eli.</li> <li>16. Samuel, <i>At which time the people desired to have a King like to other Nations.</i></li> </ol> |
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*Kings of the Jews,*

Saul.  
David.  
Solomon.

*Kings of Judah.*

1. Rehoboam, *in whose time the ten Tribes were rent away.*
2. Abijam.
3. Asa.
4. Jehoshaphat.
5. Jehoram.
6. Ahaziah.
7. Athallah.
8. Jehoash.
9. Amaziah.
10. Azaziah, or Uzziah.
11. Jotham.
12. Ahaz.
13. Hezekiah.
14. Manasseh.
15. Amon.
16. Josiah.
17. Jehoahaz.
18. Jehojakim.
19. Jehojachin.
20. Zedekiah, *in whose time Nebuchadnezzar destroy'd Jerusalem.*

*Kings of Israel.*

1. Jeroboam.
2. Nadab.
3. Baasha.
4. Elah.
5. Zimri.
6. Omri.
7. Ahab.
8. Ahaziah.
9. Joram.
10. Jehu.
11. Jehoahaz.
12. Joash.
13. Jeroboam.
- Menahem.
- Pekahiah.
- Pekah.
- Hoshea, *who was vanquished by Salmaneser, and the Israelites carried Captive into Assyria.*

## *The Dukes and Governors of the Jews.*

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| <ol style="list-style-type: none"> <li>1. Zerobabel.</li> <li>2. Reſa Moſollam.</li> <li>3. Johannes Ben Reſa.</li> <li>4. Judas Hircanus.</li> <li>5. Joſeph.</li> <li>6. Abner Simci.</li> <li>7. Eli Matthia.</li> <li>8. Aſer Mahaz.</li> <li>9. Naged Artaxad.</li> </ol> | <ol style="list-style-type: none"> <li>10. Haggai.</li> <li>11. Maſſat Mahum.</li> <li>12. Amos Syrach.</li> <li>13. Mattathiah Siloack.</li> <li>14. Joſeph 2.</li> <li>15. Johannes Hircanus, who was<br/>the laſt Governor of Judea,<br/>who deſcended from the Stock<br/>of David.</li> </ol> |
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### *The Macchabean Princes of Jewry.*

1. Judas Macchabæus.
2. Jonathan.
3. Simon.
4. Johannes Hircanus.

### *The Macchabean Kings of Judah.*

1. Ariſtobulus.
2. Alexander.
3. Alexandra, or Solome Wife to Alexander.
4. Hircanus, eldeſt Son to Alexander.

### *The Heathen Kings of Jewry.*

1. Herod the Aſcalonite, at which time the Kingdom departed from Judah, and Chriſt was born.
2. Archelaus, 2. Herod Antipas, and 3. Lyſinius, Luke 2. 1.
3. Herod Antipas, Tetrarch of Galilee, who beheaded John the Baptiſt, and in whoſe time Chriſt ſuffered.
4. Agrippa Herod, who imprifoned Peter and James, and being ſtricken by an Angel was eaten with Worms.
5. Agrippa Minor, before whom Paul pleaded, and in whoſe time Jeruſalem was overthrown by the Romans.

F I N I S.